

HYGIASTICON:

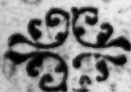
OR,

The right course of
preserving Life and
Health unto extream
old Age;

Together with soundnesse
and integritie of the
Senses, Judgement,
and Memorie.

¶ Written in Latine by
Leonard Lessius,
And now done into
English.

The second Edition.



¶ Printed by the Printers
to the Universitie of
Cambridge. 1634.

¶ To the Reader.

The Preface of the Publisher
of the ensuing Treatises.



WE do not well: this day
is a day of good ti-
dings, and we hold
our peace: if we tarry
till the morning light,
some mischief will come upon us:
now therefore come, that we may
go and tell the Kings household: ---
*Thus reasoned the Lepers that first
came to the knowledge of the Syrians
flight, and Israels deliverance: And
the application of their arguments
bath (in a much like case) produced
now the like resolution.*

*Having been a witnesse of the late
discoverie of a richer Mine, then any
of those which golden* P E R U *af-*

To the Reader.

fords, **LIFE** and **HEALTH**, and vigorous **STRENGTH** of Minde and Bodie, generall **PLENTIE**, and private **WEALTH**, yea and **VERTUE** it self (inasmuch as, for the most part, the conditions of the Minde follow the temper of the Bodie) being to be extract-ed thence with very little pain and cost, and without any danger at all: I have thought my self bound to give publick notice thereof to the world.

And so much the rather, as having been a Spectatour onely, I finde my self debarred from that plea of modestie, wherewith the Adventurers excuse themselves from the publication of this Treasure. But who knoweth whether I have not in part been restrained from the credit of partnership, to mine own private good; to this intent, that I might be enforced to become the Publisher of it for common benefit? Surely, me thinks, as in some regard my want of Interest in the businesse makes my testimony of the more validitie (for who
will

will not beleieve 'a wittnesse giving in
evidence to his own prejudice?) so it
seems to impose on me a kinde of ne-
cessity of acquainting the world there-
with, if happily by the promotion of
others good, I may help to redeem
mine own negligence. This good ef-
fect, I hope, may follow to mine
own advantage upon this publicati-
on: as on the contrarie I might
justly be afraid of multiplying da-
mage, and doubling punishments
upon my head, for the unjust con-
cealment, as well as for the non
practising of that, which I cannot
but approve most excellent and bene-
ficiall to all those ends, that a wise
man and a Christian should aim at.
In this regard, I hope the pious and
charitable Reader (and none but
such I invite) will help me rather
with his prayers, & a fair acceptance
of my hearty desires of his good, then
censure or despise my want of abso-
lute conformitie to that which I ex-
hort him unto. And thus much
touching my self, and the reasons

TO the Reader.

that have moved me to the publication of these ensuing Treatises.

The middlemost of which, as it was first written in order of time, so it was in translation; and therefore I will begin with it.

Master George Herbert of blessed memorie, having at the request of a Noble Personage translated it into English, sent a copie thereof, not many moneths before his death, unto some friends of his, who a good while before had given an attempt of regulating themselves in matter of Diet: Which, although it was after a very imperfect manner, in regard of that exact course therein prescribed; yet was of great advantage to them, inasmuch as they were enabled, through the good preparation that they had thus made, to go immediately to the practise of that patern, which Cornarus had set them, and so have reaped the benefit thereof, in a larger and eminenter manner then could otherwise possibly have been imagined in so short a space.

Not

Not long after, Lessius his book, by happie chance, or, to speak better, by gracious providence of the Authour of Health and all other good things, came to their hands: Whereby receiving much instruction and confirmation, they requested from me the Translation of it into English. Whereupon hath ensued what you shall now receive.

It was their desire to have the Translation entire; and finding no just reason to the contrary, I have been willing to satisfie them therein. Master Herbert professeth, and so it is indeed apparent, that he was enforced to leave out something out of Cornarus: but it was not any thing appertaining to the main subject of the book, but chiefly certain extravagant excursions of the Authour against the Reformation of Religion, which in his time was newly begun. Neither his old blinde zeal, nor the new and dangerous profession of Lessius, will (as we hope) breed any scandal or discredit to these pre-

To the Reader.

sent works of theirs, nor to the Imitatours of them, with any discreet and sincere Protestants. That they were both Papists, and the one of them a Jesuite, is no prejudice to the truth of what they write concerning Temperance: In the prosecution whereof, we ought not onely to agree with them, but to seek to advance and excell them, inasmuch as the puritie of our Religion exacts a more perfect endeavouring after all manner of true vertue, then theirs can do. We have not therefore judged it meet, either to wave, or to disguise the condition of the Authours, but rather to give notice thereof; esteeming, that as Treacle is made of Vipers, so from this very poysonous superstition on their parts, an excellent Cordiall may be extracted, for the benefit of all that truely fear God, and sincerely desire to serve him: who cannot but make a conscience of being inferior in the practise of Vertue to them over whom they are so much superiour in the knowledge of the Truth.

The

To the Reader.

The qualitie of the Authour being thus known, the judicious Reader will not finde any cause of stumbling at his commendation of some persons, or institutions, nor at his use of some kinde of pbrases answerable to his Religion. That which was of notorious scandal, hath received correction. In those things which may receive a favourable construction, or are not of any great moment, it hath not been thought fit to make any alteration; because it could not indeed be well done without obscuring, or almost utterly dissolving the frame of the Discourse.

The names of Hermites and Monks are perhaps offensive to weak mindes, that have onely heard of the superstition and villanie of the late professors thereof, and have not heard, or do not beleieve the vertue and true holinesse of those in the Primitive times. But since they are not brought in here for proof of any controversall points, but onely as instances to confirm the vertue and power

To the Reader.

power of Temperance, for the conservation of Life and Health; there is so little cause of scandal to the most scrupulous-minded that can be, as it must needs be interpreted desire of quarrell and contention in any that shall sound Alarm on this ground. And for the surer binding of such itching fingers (if any such shall be) to the Peace, I have thought it not amisse to make use of the Decree of that Great Chancellour of Learning, as well as of the Law, the late Vicount St. Albans, as I finde it registered in his Book which he entitles, The Historie of Life and Death.

Which, serving not onely to bear me out in this particular, but summarily ratifying the whole busines, I have thought fit to prefix as a generall Approbation; sheltring my self thereby, as upon a warrant under the great Seal of Learning and Ingenuity.

And so I come to the third Discourse; which is added to the other, as a banquet of Junkers after a solid Feast. The Authour thereof was

To the Reader.

an Italian of great reputation, living in the same age which Cornarus did. The change of the time, and the diversity of our fashions, hath necessarily caused some alterations and additions in the English translation, to make it more Denizon-like. If it give any delight, we have as much as we desire: although there is no reason to exclude the hope of benefiting. For however it seems to play, yet in very truth it strikes home, and pierceth to the quick.

--- Ridentem dicere verum

Quid vetat? ---

Oft-times lighter arguments effect, what stronger and more serious cannot do: and that is taken in good part by way of mirth, which being done in earnest would by no means be brooked.

Thus (good Reader) thou hast as much as I conceive needfull to be known touching my self, or to be said touching the work. As for the Practitioners, they forbid any more to be spoken of them then this, That as they finde all the benefits, which are
pro-

To the Reader.

promised by Cornarus and Lessius,
most true and reall; so by Gods mer-
cie they finde no difficultie at all in
the obseruation of this course. They
are sufficient witnesses in their own
affairs, and I hold them to be faith-
full: And therefore making no doubt
of the truth of the latter part of their
report, as I can abundantly give testi-
mony of the veritie of the former, I
commend both to thy belief and confi-
deration; and so commit thee to
Gods grace.

T. S.

DECEMBER. 7, 1633.





T Out of the Historie of Life and
Death, written by FRANCIS
Lord VERULAM, Vicount
S. Albans, and Lord Chancellor
our of England, pag. 241.

IT seems to be approved by experience, that a slender Diet, and well-nigh Pythagorean, or such as is answerable to the severest Rules of Monasticall life, or to the Institutions of Hermites, who had Necessitie and Scarcenesse for a Rule, doth produce long life. And to this course appertains drinking of water, cold aire, slender food (to wit, of roots and fruits, and powdered and pickled flesh and fish, rather then that which is fresh and hot) the wearing of hair-cloth, often fastings, frequent watchings, and seldome enjoyment of sensuall pleasures, and the like : For all these
do

do diminish the spirits, and reduce them to that quantitie, which sufficeth meerly to the services of life, whereby the consumption of the Radicall humour and Vitall heat is abated.

But if the Diet be somewhat more choice then these rigours and mortifications allow, yet if it be alwayes equall, and after one constant proportion, it will afford the same benefit: For we see it to be so in flames. A flame that is somewhat greater, if it be kept constant and without blazing, consumes lesse of its nourishment, then a lesser flame doth that is stirred up and down, and sometimes augmented, and otherwhiles abated. Which was evidently demonstrated by the Regiment and Diet which the *Venetian Cornarus* used, who ate and drank so many yeares by one just weight; by which means he came to live above an hundred yeares, continuing an able man both in strength and senses.



To the Reader, upon this Books intent.

HEark hither, Reader: wouldst thou see
Nature her own Physician be?
Wouldst see a man all his own wealth,
His own musick, his own health?
A man, whose sober soul can tell
How to wear her garments well;
Her garments that upon her lie
(As garments should do) close and fit?
A well-cloth'd soul, that's not oppress'd
Nor choakt with what she should be dress'd?
Whose soul's sheath'd in a crysell shrine,
Through which all her bright features shine?
As when a piece of wanton lawn,
A thinne aëriall vail, is drawn
O're Beauties face; seeming to hide,
More sweetly shows the blushing bride?
A soul, whose intellectuall beams
No mists do mask, no lazie steams?
A happie soul, that all the way
To heav'n rides in a summers day?
Wouldst see a man, whose well-warm'd blood
Bathes him in a genuine flood?
A man, whose tuned humours be
A set of rarest harmonie?
Wouldst see blithe looks, fresh cheeks beguile
Age? wouldst see December smile?
Wouldst see a nest of roses grow
In a bed of reverend snow?
Warm thoughts, free spirits, flattering
Waters self into a spring?

In summe, wouldst see a man that can
Live to be old, and still a man;
Whose latest and most leaden houres
Fall with soft wings, stuck with soft flowres;
And when lifes sweet fable ends,
His soul and bodie part like friends:
No quarrels, murmures, no delay;
A kisse, a sigh, and so away?
This rare one, Reader, wouldst thou see?
Heark hither, and thy self be he.

R. Crashaw, Pemb.



To



To the Translatour.

IF thy good work work good upon this na-
tion,
Pray God reward thee with Enochs translation.

Upon the matter of the work.

TAke so much *Rubarb*, learned *Galen* sayes;
Take so much *Cassia*, so much *Aloes*,
So much of th' other, *Asa* of such and such.
Give me this **R E C I P E**, Take not too much.

WHat e're the Doctor gives, he does put
to it
Fasting: Take this, and fast; and it will do it,
See! without *Fasting* Physick can cure none;
But *Fasting* will cure almost all, alone.



To the Translatour.

HOW's this? A book for Temperance? that
first page

Will marre the sale on't. Our luxurious age
Expects some new invention to devoure
Estates at mouthfulls, swallow in an houre
What was not scrap't in yeares: had ye but hit
On some such subject, that had been most fit
For these loose times, when a strict sparing food
More's out of fashion then an old French hood.
But what (alas!) must modest Temperance, she
Live in perpetuall exile, because we
Turn such voluptuous Epicures? No: now
Sh' has got bold champions dare her cause avow
In spite of opposition, and have shown
In print & our shame, how we're intemperate
grown.

The pearl-dissolving Courtier may well here
Learn to make meaner, yet farre better cheare;
The Scholar to be pleas'd with's penie bit,
As much as those that at kings tables sit,
Crouded with heaps of dishes. Here's a diet
Ne're troubles nature; and who e're shall buy it
For practise sake, buyes but his own content:
And that's a purchase he shall ne're repeat.

J. Jackson.



To his enemie the Translatour.

Is this your temp^rate diet? here's no mean
Fame surfets on it; Envie, that grows lean.
Is't now i'th' presse? more weight: If't be re-
priv'd,

Temp^rance, I fear, will make thy work long-
liv'd.

Could not one tongue serve temperance to taste?

I'le go translate it back again: 'tis past.

If I can not devoure it, yet I may

Detract: for Temperance bids take away.

Peter Gunning.



To LESSIUS the Authour.

Henceforth I'le never credit those that say:
Contemplatists do onely think and pray.

Sweet exercises! true: yet to the minde

Onely they'r sweet: but thou hast so combin'd

The mindes, the bodies, and the fortunes good,

That if thy writing be but understood,

To one thou Vertue giv'st, t'another Health:

The third thou teachest to preserve his Wealth.

Wh'obeys thy laws in meat, drink, pleasures, sleep,

May *mentem sanam in corpore sano* keep.

And (trust me, Lessius) I have paid farre more

For one two lines, then thy two hundred score.

**A Dialogue between a
Glutton and Echo.**

- Gl.** **M**Y belly I do deifie.
Echo Fie.
- Gl.** Who curbs his Appetite's a fool.
Echo Ah fool!
- Gl.** I do not like this Abstinence.
Echo Hence.
- Gl.** My joy's a feast, my wish is wine.
Echo Swine!
- Gl.** We Epicures are happie truely.
Echo You lie.
- Gl.** Who's that which giveth me the lie?
Echo I.
- Gl.** What? **Echo**, thou that mock'st a voice?
Echo A voice.
- Gl.** May I not, **Echo**, eat my fill?
Echo Ill.
- Gl.** Will't hurt me if I drink too much?
Echo Much.
- Gl.** Thou mock'st me, Nymph; I'le not beleev'e't.
Echo Beleev'e't.
- Gl.** Dost thou condemne then what I do?
Echo I do.
- Gl.** I grant it doth exhaust the purse.
Echo Worse.
- Gl.** Is't this which dulls the sharpest wit?
Echo Best wit.
- Gl.** Is't this which brings infirmities?
Echo It is.
- Gl.** Whicher will't bring my soul? canst tell?
Echo I'hell.
- Gl.** Dost thou no gluttons vertuous know?
Echo No.
- Gl.** Would'st have me temperate till I die?
Echo I.
- Gl.** Shall

57. Shall I therein finde ease and pleasure?

Echo Yea sure.

61. But is't a thing which profit brings?

Echo It brings.

61. To minde, or bodie? or to both?

Echo To both.

61. Will it my life on earth prolong?

Echo O long!

61. Will't make me vigorous untill death?

Echo Till death.

61. Will't bring me to eternall blisse?

Echo Yes.

61. Then, sweetest Temperance, I'll love thee

Echo I love thee.

61. Then, swinish Gluttonie, I'll leave thee.

Echo I'll leave thee.

61. I'll be a belly-god no more.

Echo No more.

61. If all be true which thou dost tell,
They who fare sparingly, fare well.

Echo Farewell.

S. J.



To the Translatour.

M^E thinks I could b^e intemperate in thy
praise,
Feast thee with forced words, and sugred laies;
But that thy prose, my verse, do both command
Me to keep measure, and take off my hand.
There's Gluttonie in words: The mouth may sin
In giving out, as well as taking in.

B. Oley.

To the Reader.

Read^r, what here thou'lt finde, is so good
sense,
That, had my self not seen th' experience,
I should subscribe. But I can tell thee where
Full eighty yeares stand upright, look as cleare
As some eighteens: A Glasse they do not use
To see, or to be seen in; they refuse
Such Mediums, because they strictly keep
The golden mean in meat, in drink, in sleep.
They heare well twice; and, when themselves do
talk,
Make others do so once: ~~S~~^Staffe they walk,
Because they rise from table so: They take
But little Physick, save what cooks do make;
And part of that is given to the poore. (doore)
Blest Physick, that does good thrown out of
Thou'lt scarce beleeve, at once to shew thy eyes
So many yeares, so few infirmities.
And, which with beautie all this Beautie decks,
This strength I tell on is iⁿ th' weaker sex. (saye),
All's due to God, some to this Book, which
W^ho will live empty, shall die full of dayes.

TO
THE RIGHT
REVEREND
FATHER IN
CHRIST,

D. RUMOLD COLIBRANT,
President of Postell,
health and salvation.



*On will marvell per-
haps, (Reverend
Lord President)
what hath moved
me being a Divine by professi-
on, and a Religious, to write
concerning Health, a subject
proper to Physicians. But con-
cerning this matter, I doubt not
to have given so just reasons in
A the*

The Authours

the preface of this work
(where I have set down the
aim of my undertakings in this
kinde) as will take away all
ground of wonderment. Inas-
much as it is not my purpose to
write like a Physician concern-
ing the preservation of health
that is, setting down a thousand
observations & cautions touch-
ing the qualitie of meats and
drinks, and of their proper use
according to the severall sea-
sons of the yeare, and of timely
purgation of humours, and of
sleep and watching, bodily
exercises, and medicines
whereby the severall humours
are to be corrected, and whereby
the Head, Stomack, and Bow-
ells are to be comforted and
strengthened: I say, it was no
part

Epistle Dedicatorie.

part of my intent to enter upon
the handling of any of these
matters. For how ever it would
have been no great difficultie
perhaps to have gathered these
things out of sundrie Authours;
and afterwards to have with
judgement digested them ac-
cording to order and method:
yet, that I might not seem to act
the part of a Physician rather
then of a Divine, I have
thought fit altogether to omit
the mention of them. There was
a higher matter in my designs,
and that which is proper to Di-
vines: that is, to recommend to
all (and in particular to the
Religious, and those who are
studiously addicted to the em-
ployments of the mind) that Ho-
ly Sobrietic, which is the pro-

curer of so many singular bene-
 fits both to the mindes & bodies
 of men. For besides that it
 brings Health and long life, it
 doth wonderfully conduce to the
 attainment of Wisdome, to
 the exercises of Contemplati-
 on, Prayer, and Devotion, and
 to the preservation of Chasti-
 tie, and other vertues; and
 withall causeth all these em-
 ployments and functions to be
 performed with marvellous
 ease, and exceeding great con-
 solation. It befits not a Divine
 to busie himself in trifles, which
 appertain to the bodie, and to
 engage delicate persons to the
 further pursuit of such mat-
 ters; especially considering that
 bodily health may very well be
 preserved without them: but a
 Divine

Epistle Dedicatorie.

Divine ought principally to have an eye to those good things whereby we may become acceptable to God, and promote our own salvation. Inasmuch then as Holy Sobriety doth bring with it the good things belonging to both parts of a man, I did not think it misbecoming my profession, to write this short Treatise in the commendation thereof, and withall to shew and declare, by what way and means we might come to the just scantling and measure thereof.

I have annexed a Treatise tending to the same purpose, of a Venetian Gentleman, Lodowick Cornaro, a man of great eminencie, and of a sharp judgement: who having learned by

experience of many yeares the
great vertue and power that is
in Sobrietie, did at last by wri-
ting notably make declaration
thereof.

Both these Treatises (my
Reverend L.) I have thought
fit to dedicate unto your name,
and to send forth into the world
under your patronage. For to
whom can a Treatise of Sobrie-
tie be more fitly dedicated, then
to such a one as hath so stoutly
and constantly followed Sobrie-
tie , as by the help thereof to
preserve himself vigorous and
cheerfull unto neare upon seven-
tie yeares of his age? You are he
that can sit a hūgry in the midst
of daily feasts , enjoyned to be
made unto the Gentry that
passe by solitarie Campinia :
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and whilest others fill their bel-
 lies and satisfie their appetites,
 you contract both into narrow
 bounds and limits. Besides this,
 there are sundrie other causes,
 which deserve this testimonie of
 my venerable respect towards
 your Lordship; to wit, that
 zeal wherewith you do so indu-
 striously promote the cause of
 your Religion, which is so
 exceedingly beneficiall to the
 whole Church, and to our Bel-
 gia: and together herewith that
 singular wisdom of yours in
 Government, through means
 whereof you have for so many
 yeares space safely conserved
 your noble Hospitall in that
 desert where it stands, in the
 midst of many tumults of wars,
 and shocks of armies, in great

licentiousnesse of militarie di-
 scipline, and almost daily in-
 rodes of both sides unto it: by
 means whereof you have fur-
 ther not onely recovered it out
 of those great debts, wherewith
 it was formerly burdened, but
 have moreover adorned it with
 beautifull structures, and a
 high Tower, for the settling of a
 Monasterie therein. And that
 I may passe over your other
 vertues, whereof Sobrietic,
 the mother of all vertues,
 is the true cause in you; this de-
 dication seems due to you in
 particular, in regard of that
 ancient friendship which for a-
 bove fourtie yeares space I have
 had with your brother, Father
 George Colibrant, a learned
 man, and of noted holinesse, ex-
 ceed-

Epistle Dedicatorie.

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diligently addicted to sobriety,
in prayer, mortification of the
by flesh, and zeal touching the soul:
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by whose example & wholesome
monitions, many Centuries
of excellent young men have in
sundry places given themselves
unto holy Religion. The con-
junction that we likewise have
with your other brother, John
Colibrant, a man of great up-
rightnesse, whose every where
approved integritie farre ex-
cells rich patrimonies, makes
this work belong to you. I
could relate many other things
appertaining to your own and
your friends commendation: but
I make spare of them, that I
may not offend your modestie,
which doth not willingly heare
such matters.

Receive therefore (Right
 Reverend Lord) this small
 gift, a testimonie of our affecti-
 on towards you and yours : and
 be not wanting to the recom-
 mendation of that excellencie of
 holy Sobriety which you have
 made proof of in your self, and
 we make declaration of in this
 Treatise, to all men, but espe-
 cially to Gods servants, that
 they may by this means come to
 serve God more perfectly and
 sweetly in this life, and obtain
 greater glory in heaven.

Now I beseech the Divine
 Goodnesse to prosper all your
 holy designes to its own glorie,
 and the salvation of men ; and
 after that you shall have been
 adorned with all manner of
 vertue,

Epistle Dedicatorie.

*virtue, to renew your long and
happie old age with the blessed
youth of Eternitie.*

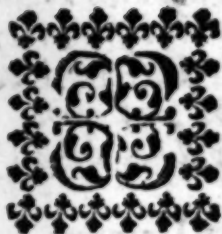
From Lovian²

Cal. Jul. 1613.

Your Reverend Fatherships

servant in Christ,

LEONARD LESSIUS.



The

The Approbation of
JOHN VIRINGUS
Doctour of Physick,
and Professour.

THe Hygiasticon of the Reverend
Father Leonard Lessius, a Di-
vine of the Societie of Jesus, is
learned, pious, and profitable. For it
is squared out according to the Physi-
cians rules, and is entire τῷ λόγῳ καὶ
τῇ πράξει. It whets the vigour of the
minde, and leads to old age. Out of
his love to the Commonwealth and
publick good, he was desirous to make
that common, which he had learned
ἐκ τῆς κυκλοπαιδείας regno. I hold
this Work to be most worthy of praise:
and so will every sober man, that
without spite and envie reads it,
think; and will be, will be, judge of it
as I do.

So I censure,
Joannes Walterius Viringus,
Doctour and Professour
of Physick.

The

of **The Approbation of**
GERARD de VILEERS,
Doctour of Physick and
Ordinarie Professour.

I Have diligently read and weighed
the most learned book of the Reve-
rend Father Leonard Lessius, and I
judge the doctrine contained therein
agreeable to the Physicians rules, and
most convenient to that end, for
which it was written by the Authour:
and therefore most profitable for Re-
ligious persons, and for all those that
are given to the employments of the
minde.

Gerard de Vileers,
Doctour of Physick, and
Ordinarie Professour.

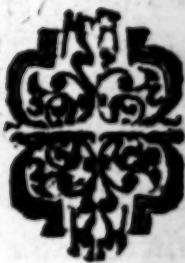
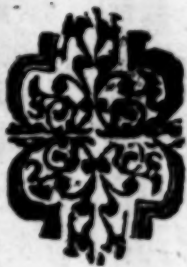
The

¶ The Approbation of
FRANCIS SASSEN
Doctour of Physick.

INasmuch as all diseases, except
distempers without matter, some
instrumentarie, and those which arise
from emptinesse (which are but few)
are caused either from abundance of
humours, or from ill nourishment;
and it is Galens determination, in his
4. book and 4. chapter concerning
the preservation of health, that all
they who have thick and slimie hu-
mours in the prime veins (as most
part of the Europeans, and especially
those that are more Northernly have)
do exceedingly well comport a spare
diet: And thirdly, inasmuch as by
testimonie of the self same Galen, the
conditions of the soul follow the tem-
per of the bodie, and so consequently
the bodie being cleare from all super-
fluous excrements, the operations of
the minde are more vigorous: These
precepts

recepts will not onely be available
for the preservation of them that be
in health, and for the recoverie of
them that be sickly, but (which is
the learned Authours main intent)
exceedingly conduce to the mainte-
nance of the Senses, Judgement, and
Memorie in their soundnesse untill
extream old age.

FRAN. SASSEN,
Doctour of Physick.



HYGIASTICON, OR

The right course of
preserving Health.

CHAP. I.

*The occasion and scope of this
work.*

I **M** Any Authours
have written
largely and ve-
ry learnedly
touching the preservation of
Health: but they charge men
with so many rules, and exact
so much observation and
caution about the qualitie
and

and quantitie of meats and
drinks ; about aire, sleep, ex-
ercise, seasons of the year
purgations, bloud-letting, and
the like ; and over and above
prescribe such a number of
Compound, Opiate, and other
kinds of exquisite remedies
as they bring men into a la-
byrinth of care in the obser-
vation, and unto perfect fla-
verie in the endeavouring to
perform what they do in this
matter enjoyn.

And when all is done, the
issue proves commonly much
short, oft times clean contra-
rie to that which was expect-
ed ; in regard perhaps that
some smaller matter in ap-
pearance, yet wherein the
chief of the businesse indeed
lay,

any, was not observed and practised as it ought. For men care for sooth will have their own humours, eat every thing that pleases them, and to their fill: nor they will shape their diet according to the ordinarie dispensage of the world, and give a law every thing satisfaction to their sensualitie & appetite. Whereby it comes to passe, that all their other care and diligence touching these physicall precepts and observations, comes in the end to little or nothing at all for matter of benefit.

Hereupon most men bidding adiew to Physicians counsels & injunctions, leave all to nature and successe. They hold it, according to the

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the common * Proverb, *A miserable life to live after the Physicians prescript*; a great part of unhappinesse to be limited in a mans diet, so that he may not eat freely, and to the full, of what he hath a minde unto: To be kept continually as it were in aw, so that he dare not content his appetite, nor give satisfaction to his bellie, they fancie to themselves to be the most wretched condition of life that may be. Upon this ground they fall on eating twice or thrice a day, without stint or restraint in measure or qualitie of food, but as their appetites leade them on. * *Qui medicè vivit, miserè vivit.*

Having thus filled their
bodies,

Bodies, they instantly apply
themselves some good space
to their businesse, exercising
their mindes, and all the fa-
culties thereof in the consi-
deration & pursuit of weigh-
ty and important matters:
Nor can they ever be per-
suaded to purge at fitting
seasons, or before the disease
oppresses them, imagining all
to be well with them, as long
as they feel nothing plainly
to the contrarie. Hereupon it
comes to passe, that their bo-
dies in tract of time grow re-
plenished with crude and ill
humours, which are not one-
ly increased by continuance,
but become putrified; and of
a malignant temper; so that
upon every light occasion,
either

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either of heat, or cold, or weather, or windes, or extraordinary labour, or any other inconvenience or excesse they are inflamed, and break out into mortall sicknesse and diseases.

2. I my self have observed many excellent men on this ground onely snatched away by death in the prime of their age; who undoubtedly, had they used the right course of preserving their health, might have many yeares prolonged their lives, and by their learning & worthy deeds have notably benefited the world, and thereby (it may be) added to their own glorie in heaven. There are questionlesse likewise a
great

great many of all kindes of persons, both of those that enter into religious Orders, & of those that live at large in the world, who through ignorance of this matter enjoy little health, and through the want thereof remain much hindered in their studies, and in the performance of those offices and functions of the minde, which they most desire, and are bound to do.

3. Having therefore of a long time and in sundry places taken this matter into diligent consideration, I thought with my self, that it would prove a work of no small benefit, to give notice to the world of that way and means for preservation of health,

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health, whereby I my self have for many yeares past been kept not onely sound in bodie, but expedite to all operations and exercises of the minde: although I have all this space laboured under many corporall inconveniences, and before I entered into this course, was so farre gone, as by the judgement of very skilfull Physicians I was not like to have lived above two yeares at the most. The same good effects that it wrought in me, have divers of our Societie and sundry others abroad made happy proof of, maintaining themselves in constant health and cheerfulness by this means; being indeed the ve-

ry

of preserving Health. 9

ry self-same, which was of old practised by Holy men & sage Philosophers. And it consists chiefly in a *right Ordering of the diet, and in a certain Moderation of our meat and drink*: such a moderation I mean, as is no way troublesome, nor breeding weaknesse or distemper; but on the contrarie very easie to be undergone, and such as brings strength and vigour both in Minde and Bodie.

Being very intent on these matters, there was brought unto me by a noble person a little Treatise concerning the benefits of a Sober Life, written in Italian by *Lodowick Cornaro*, a noble Gentleman of *Venice*, of great understand-
B ing,

ing, Honourable, Rich in estate, and a married man: In which book this course is marvellously commended to all men, and confirmed by much and certain experience. I was much taken with the reading thereof, & held it very well worth the translating into Latine, to make it common to all men; and to annex it to this explicative Treatise of mine own.

That this subject is not unfitting a Divine.

4. I would not have any man to think strange of the matter, that I being a professed Divine should take upon me to write of this subject. For besides that I have long ago made some good progresse in the Theoric of Phy-

Phyſick, this matter is no way discrepant to the profeſſion of a Divine: in regard that it is the divine vertue of Temperance, which is chiefly in queſtion; to wit, Wherein it conſiſts, what is the right way to attain it, and what may be the true measure of its object; how this measure may be found: and laſtly, what benefits will ariſe thereby. The ſearch then and conſideration of this buſineſſe is not altogether Phyſicall, but in great part appertains to Divinitie and morall Philoſophie.

And over and above, the end and ſcope which I aim at herein, is indeed moſt befitting a Divine. For that

which I principally intend, is to furnish religious persons, and those who give themselves to pietie, with such a way and manner of living, as they may with more ease, cheerfulnesse, and fervencie apply themselves to the faithfull service of the Great God, and our Saviour the Lord Jesus Christ. For verily it is scarce to be beleev-
ed, with how great alacritie, and with what abundance of inward consolations those men, who addict themselves to sobriety, may (if so be they have any reasonable understanding in divine mysteries) attend Divine Service, and the hearing of Gods Word, their private devo-

of preserving Health. 13

devotions and meditations, and in summe all manner of spirituall exercises. And this indeed was my principall aim in the writing of this Tractate; this my chiefeſt wiſh and deſire. As for the benefit and help that it affords to Students of good learning, and to all thoſe whoſe employments conſiſt in affairs and buſineſſes appertaining to the minde and underſtanding, I ſay nothing at preſent; purpoſing hereafter to ſpeak more at large thereof. Whether you take the matter therefore, or the end, this Treatiſe can no way miſbeſeem a Divine. And ſo, good Reader, thou haſt an account of my rea-

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sons in undertaking this businessse.

CHAP. II.

*What is meant by a Sober life:
and what is the fit measure
of meat and drink,*

TO come then to the thing it self, I will first set down, What we mean by a Sober life: Secondly, By what way and means we may come to a determination of the just measure that is to be observed in our life and diet: And thirdly, What the commodities and benefits thereof be.

5. Touching the first point then, We call that a *Sober life* or *diet*, which sets stint not
onely

onely in drink, but also in meat : so that a man must neither eat nor drink any more, then the constitution of his bodie allows, with reference to the services of his minde. And this self-same we term an *orderly, regulate, and temperate life or diet*; for all these phrases and names we shall make use of, intending by them all one & the same thing.

The Matter then about which this Diet or Temperance is mainly conversant, is Meat and Drink, in which a constant measure is to be kept. Notwithstanding it doth likewise reach unto the care and ordering of all other things; such as are, immode-

rate heat and cold , over-
much labour , and the like;
through the excesse whereof
there grows any inconve-
nience in bodily health , or
disturbance in the operations
of the minde.

6. Now this mea-
The Measure
is different,
according to
the diversitie
of constituti-
ons and ages.
 sure is not the same
in respect of the
quantitie in all sorts
of people , but very different
according to the diversitie of
complexions in sundry per-
sons, and of youth & strength
in the self-same bodie. For
one kinde of proportion be-
longs to Youth , when it is in
its flower ; another to Con-
sistencie : a third to Old age :
The Sickly and the Whole
have likewise their severall
mea-

measures ; as also the Phlegmatick and the Cholerick: In regard that in these severall constitutions the nature and temper of the stomack is very different. Now the *Measure* of the food ought to be exactly proportionable , as much as possibly may be , to the qualitie and condition of the stomack. And that

What is every ones due measure. Measure is exactly proportionable, which the stomack hath such power and masterie over , as it can perfectly concoct and digest in the midst of any employments either of minde or bodie , and which withall sufficeth to the due nourishment of the bodie.

I say, *In the midst of any employments of minde or body, &c.* In regard that a greater measure is requisite to him that is occupied in bodily labour, and continually exercising of the faculties of the bodie, then to him that is altogether in studies, meditation, prayer, or other like works and exercises of the minde: Inasmuch as the exercises & employments of the minde do very much hinder and disturb the concoction: and that, either because in calling up the whole force of the soul they do as it were abate and suspend the power and actions of the inferiour faculties, as experience shews; for when we are very intent on studie

or prayers, we neither heare clock, nor take notice of any thing that comes before our eyes or other senses: or else because they do withdraw not onely the animall, but the vitall and naturall spirits themselves from their proper services. And hence it comes, that for the most part twice as little food serves their turn, who are continually employed in studie and affairs of the minde, as is necessarie for them that apply themselves to bodily exercises; although equall age and temper might otherwise perhaps require an equalitie in both their diets.

7. The difficultie then lies in finding out this measure.
Which

Which *S. Austine* of old well observed, in his fourth book against *Julian*, and in the fourteenth chapter writing thus, *Now when we come to the putting in ure of that necessarie pleasure, with which we refresh our bodies, who is able to declare in words, how it suffers us not to know the measure of necessitie? but if there be any of those things that yeeld delight before us, it by their means steals away, and hides, and leaps over the bounds and limits of procuring health; whilst we cannot think that to be sufficient, which is indeed sufficient, being willingly led on by the provocation thereof, fancying our selves to be about the businesse of Health, when indeed we*
are

are about the service of Pleasure : so that Lust knows not where Necessitie ends.

In these words he referres the ground of this difficultie to Pleasure, which blindes us that we cannot discern when we are come to the due measure we ought to hold, but hides the bound - marks thereof, to draw us past them, and perswades us that we do but make provision for Health, when in very truth we canvasse for Pleasure.

Concerning the discoverie of this measure therefore are we to treat in the second place, producing Rules, whereby it may be clearly and certainly found out.

Whether Students in Colledges, or those that live in Monasteries &c. ought to trouble themselves about this measure.

8. But here perhaps some will object, That in Monasteries and other regular societies, such as are Colledges in the Universities, &c. no man need trouble himself touching this measure, inasmuch as either the statutes of the Societies, or the discreet orders of Superiours have set down the just measure that is to be held, appointing according to the severall seasons of the yeare such and such portions of flesh, egges, fish, roots, rice, butter, cheese, fruits, and broths; and such quantities of wine and beere, as are fit; all of them being proportioned out by weight and

and measure: so that we may boldly (say they) take our allowance in these things without danger of excesse.

These men will by no means beleve, that the catarrhs, coughs, head-aches, pains of the stomack, fevers, and other the like infirmities, whereinto they often fall, should proceed from the excesse of their food; but lay the fault upon windes, ill aire, watchings, too much pains-taking, and other the like outward causes. But questionlesse they are deceived in this opinion; inas-much as it cannot possibly be, that any one certain measure should be found proportionable to so many different
forts

sorts of complexions and stomachs, as use to be in such kinde of societies : so that what is but reasonable to a young and strong bodie, is more then twice or thrice too much for an old or infirm person : as *Thomas*, following *Aristotle*, doth well prove, 2. 2. q. 141. art. 6. and is indeed of it self without proof manifest.

These allowances then both for quantitie and varietie, are not set out by Founders and Superiours, as just measures for every man, but with the largest for all in generall ; to the intent that the strongest, and they who need most, might have enough, and the rest might take of that
which

which best liked them, (yet alwayes keeping within those limits which reason prescribes) and in those things which they forbore, might have opportunitie to exercise their vertue. For it is no great glorie to shew temperance in the absence of temptations: but to keep hunger on foot at a banquet, & to restrain the greedinesse of the belly in the midst of provoking dainties; why, this is a masterie indeed, especially to Novices, & such as have not gotten the victorie over their appetites. It is a great masterie, I say, and therefore undoubtedly of no small price with God. To the intent therefore that the exercise
of

of this vertue, and the benefit of the reward that by Gods mercie belongs to it, might not be wanting to them that seek and endeavour the increasing of their reward hereafter, the Founders and Institutours of religious Societies have perhaps allotted a larger measure, and more varietie of food, then is necessarie, or they would have every one to make use of.

Touching this matter we have a very pertinent example in the life of *Pachomius*, faithfully written 1200. yeares ago, as it is extant in *Surius*, 14. *Maii*. Where it is mentioned, that this *Pachomius*, in his monasteries, and especially in those that younger

younger persons lived in, would have (beside bread & salt) some sod or rost meat set before all the Monks, to the intent that, albeit the most of them were so abstemious, that they contented themselves onely with bread & salt, or some * green fruit, yet they might have it in their free choice and libertie, either to eat thereof, or to forbear: And so, if either for mortification sake, or the better fitting of themselves for devotion, they should abstain, they might exercise a greater vertue; since it is a more difficult thing to abstain, when meat is set before us, and by its presence doth

* Crudo aliquo fructu.

provoke the appetite, then when it is removed out of our sight. More to this purpose may be read in *Jacob. de Paz. Tom. 2. l. 2. de Mortif. ext. hom. cap. 5.*

Nor will it any thing at all abate from the probabilitie of this opinion, to say that in this allowance of varietie & abundance there was a direct intention of giving some kinde of refreshment to Nature: Inasmuch as the refreshment, which the Institutours & Founders of these Societies meant, consisteth not in this, that the true and right measure of temperance should at any time be notably exceeded; but that there might be now and then an
oppor-

opportunitie of delight ministered, through the different and gratefull savour of sundrie kindes of meats: yet so alwayes, as this delight should be kept bounded within the limits of temperance, and the appetite never fully satisfied. For whatsoever exceeds this measure, is to be accounted vice, be it upon what occasion it will, whether of Marriage, Dedication of Churches, or any other solemn Feast whatsoever. Now that is alwayes excessive, which proves more in quantitie, then the stomack can perfectly digest without leaving any crudities at all behinde.

CHAP. III.

*Seven Rules for the finding out
of the right Measure.*

NOW to finde out this
right Measure, we
shall make use of these Rules
and observations following.

The first *Rule* is, If thou dost
usually take so much food at
meals, as thou art thereby
made unfit for the duties and
offices belonging to the
Minde, such as are Prayer,
Meditation, Studies of learn-
ing, and the like; it is then
evident, that thou dost ex-
ceed the measure which thou
oughtest to hold: For both
Nature and Reason exact,
that the Vegetative part in
a man (that is, that wherein
the

the growth and conservation of the bodie consisteth) should be so ordered and cherished, as that there should arise no offence or damage thereby to the Animall and Reasonable parts of the soul; in as much as the Vegetative part is ordained to the service of these other, and therefore ought to be of furtherance and help, and no wayes of hinderance unto them in their severall functions and operations.

Whenever therefore there is so much food taken in upon account of the Vegetative part, as proves of any remarkable offence or hinderance to the operations of the superiour faculties, to wit, of the Senses, the Imagination, the

the Underſtāding, or the Memorie; then it is a ſigne, that the fitting meaſure in this kinde is exceeded. Now this impediment and offence proceeds from the abundance of vapours, that are chiefly ſent up into the head out of the ſtomack; which, as experience demonſtrates, would be but ſparingly ſent up, if this meaſure were not exceeded.

For they who follow a ſober courſe of life, are as apt and ready to all ſervices and employments of the minde after their meals, as before: as our Authour, whom we have annexed to this preſent Treatiſe, doth oft times teſtific; and my ſelf, and divers
others

others of our Societie do daily make proof of. Nay, those holy Fathers of old, who eat onely once a day, did it so sparingly, as they were no whit at all thereby hindered in their performances of the functions belonging to the minde: How much more easily then may it be effected by them, who divide the quantitie, and twice a day use moderate refection!

10. I said before, that those vapours and fumes, which clond and overshadow the clearenesse of the Brain, *are chiefly caused by the meat taken down into the stomach: Chiefly, I say, in regard* that however this be the principall, yet it is not the
C onely

onely cause. For these vapours proceed not onely from the meat immediately before taken, which begins to boyl and concoct; but also from the abundance of bloud and other humours, which are in the Liver, the Splene, and the Veins: which together with the meat fall on seething as it were, and send up great abundance of these kinde of sooty fumes.

But a Sober diet doth by little and little diminish this * abundance of humours, and abates this * ill moisture, and reduceth them to their due proportions both in quantitie and qualitie: so that they do no more upon eating send up these

* Plethorism. * Carochymism.

these kinde of fumes. For when Nature doth perfectly govern all the humours of the bodie by the ministerie of the vegetative faculties, she doth so order and dispense all things, as neither any diseases arise in the bodie, nor any impediment follows to the superiour offices and duties of the soul.

Nor matters it at all, that many men addicted to sobriety are accustomed to sleep a while after dinner : inasmuch as they do it to the intent, that their vigour and the spirits, which have been spent and wasted by any labour either of minde or bodie, might be refreshed and restored by the means of
C 2 sleep :

sleep: for sleep serves to both these ends. And then besides, that sleep of theirs is very short, and such as they could easily forbear, but when by wearinesse and custome they are inclined thereunto. Some of them indeed sleep a good while, but those use to abate as much of their nights rest, as they take out thus in the day, dividing as it were into two parts the rest and sleep that is due to their bodies. But indeed generally it is more agreeable to health, to forbear all sleep after meat at noon, according to the commonly received opinion of Physicians.

II. The second *Rule* is, If so be thou take so much
meat

meat and drink, as thou afterwards findest a certain kinde of dulnesse, heavinesse, and slothfull wearinesse, whereas before thou wast quick and lightsome; it is a signe, that thou hast exceeded the fitting measure: except this come to passe through present sickness, or the reliques of some former disease. For meat and drink ought to refresh the strength and powers of the bodie, and to make them more cheerfull, and no wayes to burden or oppresse them.

They therefore who finde their constitution to be such, as they feel oppression after their meals, ought to make abatement of their daily allowance, having first used

good and diligent consideration, whether this inconvenience arise from the abundance of their meat, or of their drink, or of both together: and when they have found out where the error lies, it is by degrees to be amended, till the matter be brought to that passe, that there be no more feeling of any such inconvenience.

12. Many there be, who are much deceived in this case; who although they eat and drink liberally, and use nourishing meats, yet nevertheless complain of continuall weaknesse and faintnesse; and that, they perswade themselves, comes from the want of nourishment

ment and spirits : whereupon they seek out meats of much nourishment , and provide breakfasts betimes in the morning , lest Nature should faint for want of its due sustenance.

But, as I said, they are miserably beguiled in this opinion , and do hereby adde a surcharge to their bodies, which are in truth already overburdened with ill juice and moisture. For this weakness which they complain of, proceeds not from defect of nutriment , but from the abundance of ill humours ; as both the constitution of their bodies , and the swelling of their bellies in particular do evidently shew. Now

these ill humours do cloy up the muscles and the nerves, through which the spirits have their course and passage: whereby it comes to passe, that the animall spirits (from which, as from the most generall and immediate instrument of the soul, all the vigour of the bodie in sense and motion is derived) cannot freely take their course, nor govern and order the bodie as they ought. And hence comes that weaknesse and lumpishnesse of the bodie, and that dulnesse of the senses, the animall spirits being as it were intercepted in their passage by this excesse of humours.

Daily experience shews
this

this to be true in divers bodies abounding with ill humours and vicious moistures, which in the morning are faint and dull, through the superfluities of moisture remaining in them upon their former nights supper and sleep: But when these moistures are consumed by abstinence and * the purgations of the head, they become more cheerfull and active; and this vigour goes on still increasing till night come, albeit they take little or nothing at all at noon. But in case they eat, whilst these moistures remain unconcocted in the bodie, especially if it be in any great quantitie

C 5

or

* Apophlegmatismos.

or moist food, the indisposition is renewed, and they presently return to their former miserie.

Wherefore if a man desire to be alwayes quick, apt, and ready to motion, and to every other use of his senses, these humours are to be lessened by abatement of diet, so that the spirits may have their free passage through all parts of the bodie, and the minde may finde them alwayes ready to every motion and service in the bodie.

13. The third *Rule* is, We must not passe immediately from a disordered kinde of life to a strict and precise course: but it is to be done by little and little, by small abate-

abatements subtracting from that excessive quantitie, whereunto we have been accustomed, untill at last we come to that just measure, which doth not at all oppresse the bodie, nor offend and hinder the operations of the minde. This is a common Tenet amongst Physicians. For all sudden changes, if they be any thing remarkable, do prejudice Nature; in regard that Custome gets almost the force and qualitie of Nature it self: Wherefore it cannot but be very dangerous to be driven off forcibly from that, which a man hath been long used unto, and to be put upon the contrarie. For as that which is against Na-

Nature, so likewise that which is against long & inveterate Custome, is very grievous to be undergone, whilst the strength and power of Custome remains on foot. We must therefore break off old usages by degrees, and not all at once; going backward step by step, as we grew on towards them: and so the alteration being not much perceived in the progresse, will be lesse difficult in performance.

14. The fourth *Rule* is, That albeit there cannot be any one determinate quantitie set for all, in respect of the great difference of ages, strength, and other dispositions in men; as also in respect
of

of the great diversitie in the nature and qualitie of severall kindes of food: yet notwithstanding generally for them who are steep in yeares, and for those who are of weak complexions, it seems twelve, thirteen, or fourteen ounces of food a day should be enough; accounting into this proportion bread, flesh, eggs, and all other kinde of victuals: And as many, or but a few more ounces of drink would suffice.

This is to be understood of those, who use but little exercise of bodie, and are altogether addicted to studie, and other offices and employments of the minde. Verily *Lodowick Cornaro*, whose
Trea-

Treatise touching a Sober life we have hereunto annexed, approves greatly this measure, having stinted himself thereat, when he was thirtie six yeares old, and kept it constantly as long as he lived, and that was indeed very long, and with perfect health.

The holy Fathers likewise that lived in the deserts, albeit they fed onely upon bread, and drank nothing but water, exceeded not this proportion, establishing it as it were by law every where in their Monasteries: For so *Cassianus* writes in his second Collation of Abbat *Moyse*, chap. 19. Where Abbat *Moyse* being demanded what was

was the best measure of temperance, answered on this wise: *We know there hath oft times much discourse been amongst our Ancestours touching this matter. For examining the severall manners of Abstinence used by divers, to wit, of those who passed their lives onely with pulse, or altogether with herbs, or fruits, they did preferre before them all the Refection by Bread alone. The most equall measure whereof they did conclude to be in * two biskets; which small cakes it is very certain were scarce a pound weight. So that it appeares they did count the just allowance for a day to be twelve ounces of bread,*
which

* In *chobus panis* making

which might generally suffice for all. For the pound weight amongst the Ancients was not of sixteen ounces, as our pound weight now is, but onely of twelve ounces.

15. Some do think, that each of these cakes should be a pound weight: and so they understand those words of Abbat *Moyfes*, *Which small cakes*, that is, each of them severally, and not both joyntly. But that it cannot be so understood, will be very plain to them that well consider the matter. For first, his intention was to expresse, how much the whole allowance, which was in two severall cakes, did weigh, and not what each cake weighed.

More-

Moreover, that measure of bread was, as Abbat *Moyſes* teacheth, very ſcant, and difficult to be obſerved, *chap.* 21. Now if the two cakes had been two pounds, that would not have been a ſcant allowance for a day, nor hard to be kept, eſpecially by old men. For who is there, that may not be contented with ſuch a quantitie of bread, or can be ſaid after the taking thereof to have eaten but moderately and ſparingly? Nay verily, even amongſt us of theſe colder climates, it would be thought very ſtrange, if any of thoſe whom we call Religious, ſhould at one meal eat up two pound weight of bread: undoubtedly

edly such a one could not be esteemed (in regard of the quantitie) abstinent or sober, but rather a great feeder and devourer.

Moreover, these two cakes did not so allay hunger, but that there were some, who chose rather to fast two dayes together, then every day to refresh themselves with others: Their reason, as Abbat *Moyser* reports, chap. 24. (though he much disallow it) was, that by this double portion they might be able fully to content and satisfie their appetite. Now what man (I pray) devoted to the exercises of the minde is there, that can at one repast eat up foure pounds, or four-
tic

tie eight ounces of drie bread?

Lastly, as Abbat *Moyſes* recounts in the 11. chap. Abbat *Serapion* being a little boy, after he had at meals with others at the ninth houre of the day eaten his two cakes, was ſtill a hungry; whereupon he was wont to ſteal a third biſket, which he uſed to eat in ſecret. Now what childe can eat three pounds of bread at once? It ſeems therefore very certain, that theſe biſket cakes were but ſix ounces a piece, and two of them together weighed onely a pound.

Now if theſe holy Fathers upon long experience found
twelve

twelve ounces of drie bread, without any other sort of
* food, to be enough, and with this diet conserued
themselves healthfull and sound in all their members
and senses, even to decrepitude age: How much more then
may six, seven, or eight ounces of bread suffice, together
with six or seven ounces of other choise victuals, which
yeeld double the nutriment that drie bread doth! considering withall that in stead
of water (which served their turn, and of it self nourisheth not at all) we now drink
beere or wine, which yeeld much nutriment. Last of all,
experience demonstrates, that

ad, that there are many, who live
of with farre lesse quantitie of
and meat.

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That this mea-
sure may suffice
(ordinarily) e-
ven those that
are healthy
and strong.

Now although
our speech here be
chiefly touching
weak persons, and

those that are declining in
yeares; yet I hold it very pro-
bable, that the aforesaid
measure is large enough for
the most part, even for those
that are in health, and strong,
and in the flower of their
age, if they be such as give
themselves to prayer, studie,
and other such like operati-
ons & exercises of the minde.
And this may be made good
by infinite examples of holy
men, who from fifteen, six-
teen, or twentie yeares old,
have

have kept themselves to this
 stint, or it may be lesse; albeith
 they eat nothing but bread,
 herbs, or pulse, nor used
 other drink then water: and
 yet neverthelesse they lived
 exceeding long and health-
 fully, in the height of labour
 and afflictions both of their
 mindes and bodies: as is plain
 to be seen in many, whose
 lives are extant in historie,
 some whereof we will set
 down *Num. 35.*

Furthermore, I incline to
 hold this measure sufficient,
 in regard it was commonly
 established as it were by law
 in sundry Monasteries, as or-
 dinary sufficient as well for
 the younger, as for the elder
 sort of people. So that those
 ancient

ancient Fathers, who had the
largest experience of these
matters, and best knew what
was requisite in this kinde
for Nature, judged that this
measure might ordinarily
suffice to all ages. Of the
same opinion is our Authour,
and confirms it by his own
example: for he began to
keep this stint at thirtie six
yeares old.

Now whereas some may
here object, that **Panada*,
although it weigh seven, or
eight, or nine ounces the
messe, yet the water or broth
being deducted, there re-
mains not in truth above
three or foure ounces of
bread, or other solid ingredi-
ents:

* *Panatella*.

The

The Solution is easie. For when * meats and drinks are mingled (as in *Panada*, and other such like * supplings) they are to be severally weighed and reduced to the making up of the just measure of that kinde, to which they properly belong. And so drinking liquours are to be put on the account of drink, and bread and other ingredients on the account of meat. But it is not our intent to prosecute these smaller matters: it is enough to have made a generall remonstrance, that this measure which we have put, is not contrarie to reason.

* Esculenta & potulenta.
* Menestris.

16. The fifth *Rule* is,
That as touching the qualitie
of the food, there is no great
care to be had, if so be a man
be of a healthfull constituti-
on, and finde that such kinde
of meat as he makes choice
of, doth not offend nor harm
him. For almost all sorts of
meats that are commonly
used, do well agree with
good and healthfull constitu-
tions, if so be the right quan-
titie and measure be kept:
So that questionlesse a man
may live long and healthfully
on bread onely, with milk,
butter, cheese, and beere;
especially if he have from
his childehood been used un-
to them.

Hurtfull
meats are to
be avoided.

But from all those
sorts of food, where
by a man findes pre-
judice, he must abstain, albei
they relish his taste never so
well : at least he may not use
them in any quantitie. Of
this sort are for the most part
fat meats, which make loose
the stomack, and weaken the
astrictive and retentive fa-
cultie thereof, so as the other
sorts of meat are much hin-
dered in their concoction, &
are indeed caused to slip out
of the stomack undigested
and half raw as it were. Be-
sides, these fat meats do send
up store of fumes into the
head ; whereupon follow
* cloudinesse in the brain,
coughs,

hose coughs, * wheazings, and
ere other infirmities of the lungs.
pre Last of all, they themselves,
be except they be very well
er so concocted (to which intent
use both a good stomach, and
Of length of time is required)
part turn into evil humours, and
of to the matter of fevers; inas-
the much as they are converted
fa partly into cholerick, and
her partly into phlegmatick jui-
in ces and moistures. Students
& therefore are to use these
ut kinde of meats but sparingly,
ed and with a sufficient quanti-
e tie of bread taken together
nd with them: For so the da-
ne mage which they bring may
w be in great part avoided.

* *Asthmatica.*

17. Of the same nature
D 2 like-

likewise (as experience shews) are all those kinde of meats , which in the head breed cataracts , clouds, dizzinesse , distillations, and coughs ; and in the stomach breed crudities , inflations, gripings, gnawings, frettings, and the like ; and in a word all those , which any way breed damage to the constitution of the Bodie, or impediment to the functions of the Minde. For how senselesse a thing is it , to buy the vile and fading pleasures of Gluttonie at the rate of so many inconveniences ! Undoubtedly a man cannot make plainer proof of his thraldome to gluttonie, then when he thus thrusts and poures in that
which

of preserving Health. 61

which he knows is hurtfull unto him, onely to content his licorish appetite.

Now when we say, A man must warily abstain from these kindes of food, it is not so to be understood, as that a man may not (for example) eat a little of * Colewort, Onions, Cheese, Beans, Pease, and the like; although they naturally breed melancholy, choler, * slime, and windiness: but that he ought not to eat them in any notable quantitie. For these being but seldome used, and in small quantities, cannot hurt, especially when they be pleasing to the appetite. Nay, it oft times happens, that

D 3

those

* Brassica.

* Humoris viscosi.

those things which do hurt being taken in larger quantities, do in lesser proportions benefit Nature.

Panada a very convenient food for the aged, &c.

18. Amongst all these kinde of meats there is none more fit for weakly and aged persons, then *Panada*; with which alone, and now and then an egge or two, a man may live very long, and with great healthfulnesse; as our Authour testifieth. *Panada* is the Italian name of that kinde of pap or gruell, which is made of bread and water, or some flesh-broth boyled together. The reasons why this sort of food is so excellent, are, because it is most light and easie of digestion, being

being prepared by art, so as it is very like to that *Chylus*, which the stomach makes by the concoction of meats: as also, because it is most temperate in the qualities thereof: And further, it is little subject to putrefaction and corruption, as many other sorts of meats be, which do easily corrupt in the stomach. Last of all, it breeds abundance of good bloud: And if occasion need, it may easily by supply of other ingredients be made more hot and nourishing. So that worthily was it spoken by the wise man, *Ecclus.29. The principall of mans life are bread and water.* By which words he would teach us, that mans

life is mainly supported and upheld by these two things: and therefore they being the most fit and proper for the conservation of life, the solicitous pursuit of costly sorts of flesh and fish, serving onely for enticement and nourishment of gluttonie, is altogether needlesse.

Plutarch, in his book concerning the preservation of health, doth not allow of *Flesh*: for thus he writes: *Crudities are much to be feared upon eating of flesh: Inasmuch as these sorts of food do at first very much oppresse, and afterwards leave behinde them malignant reliques. It were surely therefore best, so to accustom the bodie, that it should*
not

of preserving Health. 6

not require any flesh at all to feed on. In regard that the Earth produceth abundantly not onely those things which serve to nourishment; but also that which may suffice to pleasure and delight: A great number of which thou mayst feed upon without any manner of preparation; and the other, by compounding and mingling them in a thousand severall wayes, may be easily made sweet and pleasant. To this opinion of Plutarch many Physicians agree; and experience, the surest proof to go upon, confirms it. For there are many Nations which seldome eat Flesh, but live chiefly on Rice and Fruits; and yet notwithstanding they live very long

D 5 and

and healthfully ; as the *Japans*, the *Chineses*, the *Africans* in fundrie regions, and the *Turks*. The self-same is to be seen likewise amongst us in many husbandmen and others of mechanick trades, who ordinarily feed on bread, butter, pottage, pulse, herbs, cheese, and the like, eating flesh very rarely ; and yet they live long, not onely with health, but with strength. I say nothing of the *Fathers* in the desert, and of all *Monasteries* of old.

19. The sixth *Rule* for them who are carefull of preserving health, is, That above all things they must beware of varietie of meats, and such

Variety of
dishes pre-
judiciall to
health.

as are curiously and daintily drest. From this ground, that most learned Physician *Disarins*, in *Macrobius*, lib. 7. *Saturnal.* cap. 4. and *Socrates*, give warning to eschew those meats and drinks, * which prolong the appetite beyond the satisfaction of Hunger and Thirst. And indeed it is a common rule of all Physicians. And the reason is, because change and variety tolls on Gluttonie, and stirs up the Appetite, so that it never perswades it self to have enough. By which means it comes to passe, that the just Measure is enormously outshot, and oft times three or foure times as much as

* Qui ultra sitim famémque sedandam appetentiam producerent.

as Nature required, is thus thrust in by licorishnesse. Besides, divers meats have different natures, and severall tempers, and oft times contrarie; whereby it comes to passe, that some are sooner digested, and others later: and hereupon ensue marvelous crudities in the stomack, and in truth a depravation of the whole digestion; whereby are bred swellings, gripings, colicks, obstructions, pains in the reins, and the stone: for by means of the excessive quantitie, and also of the diversitie, there are bred many crudities, and much corruption in that *Chylus* or juice, out of which the bloud is to be made. Whereupon

upon *Francis Valeriola*, a notable Physician, disputing, in the second book, and 6. chap. of his common places, of this matter, saith, *This seems equally agreed upon by all Physicians, that there is nothing more hurtfull to mens health, then varietie and plentie of meats on the same table, and long sitting at them.* You shall finde much more, excellently discoursed to this purpose, in *Macrobius*, in the forecited place.

Xenophon, in his 1. book of the sayings and doings of *Socrates*, writes, that his diet was most spare and simple, and such, as there is no bodie but may easily provide himself as good as that which *Socrates* used; it being of ve-

ry little cost and charge.

Athenaus in his second book reports out of *Theophrastus*, that there was one *Phalinus*, who all his life long used no other meat or drink, then milk alone: And there he mentions fundry others, who used plain and simple diets.

Plinie, in his 11. book, and 42. chap. writes, that *Zoroastres* lived 20. yeares in the desert, onely feeding on cheese, which was so tempered, that it was not empaired by age. In a word, both of old in all forepast ages, and now amongst us, they in every Nation live longest and most healthfully, who use a simple, spare, and common diet.

20. The seventh Rule. Forasmuch as all the difficultie in setting and keeping of a just measure, proceeds from the sensuall Appetite; and the Appetite ariseth from that apprehension of the Phantasie, or Imagination, whereby meats are conceived to be delightfull and pleasant: speciall care is to be used touching the correction and amendment of this conceit and imagination. To the furtherance whereof, two things amongst all other will most conduce. The first is, That a man withdraw and apart himself from the view of Feasts and Dainties, to the end they may not by their sight and smell stirre up the

the Phanſie , and entice on Gluttonie : Inaſmuch as the preſence of every object doth naturally move , and work upon the facultie whereunto it appertains. And therefore it is much more difficult to reſtrain the appetite, when good cheer is preſent , then not to deſire that which is away: The ſelf-ſame happens in all the objects and allurements of the other ſenſes.

The ſecond help is, To imagine theſe ſelf-ſame things , whereunto Gluttonie allureth us , not to be as ſhe perſwades , and as outwardly they appeare , good, pleaſant , ſavoury, reliſhing, and bringing delight to the palate;

palate; but filthy, sordid, evil-favoured, and detestable, as indeed after a very little while they prove. For all things, when they are resolved into their principles, shew what they be in truth, and manifest what it was that lay disguised under that amiable appearance, wherewith they presented themselves. Now what can be imagined more unfavourie, or lothsome, then these dainties, as soon as they have received a little alteration in the stomach? Nay verily, by how much any thing proves more delectable to Gluttonie, by so much doth it instantly prove more abominable in truth, and yeelds the worse

worse and more noysome
smell. Whereupon they who
give themselves to delica-
cies, were it not for the help
of outward perfumes, would
undoubtedly be as intolera-
ble through the evil favours
that arise from their bodies,
as dead carcases are. Their
excrements likewise are of
most noysome favour, and all
the breathings of their bo-
dies accompanied with a
most filthie smell. The con-
trarie whereof is to be seen
in Countrey people, and me-
chanick artificers, who live
temperately upon brown
bread, cheese, and other such
like ordinarie food.

And this verily was excel-
lently contrived by Gods or-
di-

dinance, to the end that we should learn thereby, so much the more to contemne delicacies, and to content our selves with simple and plain fare. This matter therefore is often to be thought upon, and the Phansie by continuall meditation accustomed thereunto.

CHAP. IV.

Answer is made unto certain Doubts and Objections.

21. **B**ut here
Whether this
measure or
King ought not
to be altered.
arise two
Doubts: The first,
Whether both the quantitie
and qualitie of the meat and
drink ought not to be varied
ac-

according to the seasons of the yeare. Forasmuch as it seems a larger quantitie of food is agreeable to winter, then to summer; in regard that in winter time (as *Hippocrates* affirms, *sect. I. aphorism. 15.*) mens bellies are hotter, by reason that the cold without forceth the heat into the inward bowells, as it were from the circumference into the center: but in summer, upon a clean contrarie ground, mens bellies become more feeble; to wit, in regard that the heat is drawen out by the warmesse of the aire from the inward parts, as it were from the center to the circumference, and there dissipated.

In

In like manner, drie and hot meats seem more proper for winter, in regard of the abundance of phlegme which is then bred, and is not so readily dissolved: But in summer, moyst and cooling meats are better, inasmuch as through the heat of the outward aire there is a great dissipation of humours, and much drying of the body.

To this I answer, According to Physicians Rules we ought indeed so to do; nevertheless not over scrupulously nor precisely, but as occasion serveth. For if opportunitie be wanting, there is no great care to be had touching this businesse. For if we finde necessitie of a drier

drier kinde of diet in winter, or long continued moyſt weather, we may eaſily remedie the matter by increaſing our ſtint of bread, and diminifhing the ſtint of our drink, or other kindes of moyſt nourifhment. For the abundance of drink and other moyſt food, which is beneficiall in drie weather, will be of prejudice, if it ſhould be continued many dayes together, when the aire is raw and cold: for it may perhaps breed diſtillations, hoarſneſſes, and coughs. And on the other ſide, when a moyſter kinde of diet ſeems requiſite, the ſtint of the drink may be augmented, putting a larger quantitie of water

water into the wine ; or in
stead of wine we may use
small beere, which will suffi-
ciently moysten and refresh.

The Holy Fathers of old
seem not to have made any
account at all of this diver-
sitie of seasons, having ap-
pointed the self-same mea-
sure of one and the self-same
kinde of meat and drink for
the whole yeare throughout;
and yet notwithstanding
they lived exceeding long.
But now adayes in Mona-
steries there is good provi-
sion made this way for
health, there being change
of victualls appointed ac-
cording to the season ; out
of which they who follow
Temperance, may make
choice

choice of what they finde
most convenient for them.

22. The second

Whether the
daily measure
or stint ought
to be taken at
one, or at more
refections.

Doubt is, Whether
this measure and
stint which we
have prescribed, or any o-
ther which men shall finde
meet for them, is to be ta-
ken at one meal, or more.
To which I answer, That
however all the Ancients,
who did so notably practise
Temperance, contented
themselves with one meal a
day, and that either after
Sun-set, or at the ninth
houre of the day, that is,
three houres after noon; as
Cassianus reports in the se-
cond Collation of Abbat
Moyse, chap. 25. and 26. Ne-
ver-

verthelesse many there be that think it more convenient, for old men to make two meals a day, dividing the foresaid measure into two parts. And the reason is, because old men being not able to take much sustenance at once, it is better that they should eat oftener, and smaller quantities. For by this means they will not be oppressed with meat, and make their digestion easier. Wherefore they may take 7. or 8. ounces at dinner, and at evening 3. or 4. or otherwise, as they shall finde it most convenient for them.

But verily in these matters long custome bears great sway, and much regard is to

E

be

be had likewise to the disposition of the bodie. For if the stomach abound with cold and tough phlegme, it seems to be more expedient, that a man should make but one meal a day, in regard that there is a good space of time requisite for the concocting and dispersing of them: And this I have by experience abundantly made proof of. Yet notwithstanding if the meal be deferred till night, it will be good to take some small modicum at noon, & such in particular, as may help to drie up the vicious moisture of the stomach. Or if so be the chief meal be a dinner, it will not be amisse at night to take some dried

dried Raisins, with bread or the like. For they who are thus affected, ought to have especiall care that this moistnesse of the stomack be corrected, as much as may be: in regard that from this indisposition the stomack is troubled with winde, and the head filled with cloudinesse and tough phlegme. One said of old, That **Wisdomes residence is in drie regions, and not in bogges and fennes.* On which ground *Heraclitus* left it for an Axiom, ** A drie light (makes) the wisest minde.*

** Sapientia in sicco residet, non in paludibus & lacunis. * Lux sicca, anima sapientissima.*

23. Some will perhaps object against this which we have delivered, That this

stinting a mans self at a set measure for meat and drink, is a thing that hath been re- proved by many excellent Physicians : in regard that by this means the stomack is contracted or made narrow; and at last becomes so proportioned to this set quantitie; as if at any time it chance to exceed, it feels great oppression and hurt, inasmuch as it is thereby extended or enlarged beyond that which it useth. For the remedie of which inconvenience they advise, that a man should not keep alwayes one stint, but sometimes take more food, and sometimes lesse. Which opinion seems to be confirmed by *Hippocrates*, *Aphor. 5. sect.*

sect. I. where he writes thus;
A very slender, set, and exact diet is perilous even in them that are in health; inasmuch as they become thereby lesse able to endure errors when they happen. And therefore in this respect a slender and exact diet is more perilous, then that which is a little fuller.

24. I answer, That this Rule of the Physicians takes place in them, who cannot stedfastly hold the same course of Temperance, in regard of the often intercourse of feasts and banquets, which they either cannot, or will not avoid; and have not so gotten the masterie of Gluttonie, as they are able to restrain their Appetites, and

keep themselves in their wonted bounds, when they see abundance of dainties before their eyes, and are on every side enticed, and combated by perswasions and arguments of them that are in companie, to take their part of them. For verily these men upon such filling of themselves will run upon some inconvenience, for the reason above specified. But the case is otherwise with them, who may well avoyd these occasions & excesses, & are able to hold themselves in their own course. For to them a set measure is most fitting, especially if they be weakly or old, as both Experience and Reason evidently convince. Nor

Nor doth it matter much, if now and then through some occasion they be drawn to exceed this measure: in regard that one or two excesses do not much harm, if so be a man instantly return to his wonted sobriety, and either altogether in such cases omit his next repast, or else make it as much sparer, as the former was excessive. As suppose using to eat moderately both at dinner and supper, thou be drawn on to eat more largely at dinner, then forbear thy supper altogether: And if at supper thou exceedest, forbear thy dinner the next day after.

This inconvenience there-

fore is not of that moment, that for shunning the hazard thereof a man should refuse to binde himself ordinarily to a set measure in his food; inasmuch as such accidentall excesses, so they happen but seldome, are of little prejudice even to old and weakly disposed persons.

75. But if these excesses come often, or be continued many dayes together, they who are used to a set stint, will finde much hurt by them, and especially they who are sickly or stricken in age. Our Authour relates, that having lived from the 36. yeare of his age to the 75. with onely 12. ounces of food, and 14. of drink for the day,

day, he did all that while enjoy his health very prosperously: Afterwards by the Physicians counsell, and through his friends importunitie, he was over-ruled to adde onely two ounces a-piece both to his food and to his drink. But this small addition after ten dayes brought upon him many great infirmities; to wit, very sore pain in his side, much grief in his chest, and a fever, which held him 35. dayes, so that the Physicians gave him over for a dead man: nor could he have been cured, but by returning to his former custome. I my self also knew one, who for many yeares together having used himself

to suppers, taking onely a bit at noon, and that of some drie kinde of food, was by the perswasions of friends drawn on to eat a little more largely at noon, and that of liquid substance: which thing after ten or twelve dayes space brought upon him such cruell pains in his stomack & bowells for divers weeks together, that it seemed verily he would have died. From which although he was twice recovered by the help of many remedies, and the care of excellent Physicians, yet he did still fall again into the same passions. At last, upon his third relapse, after many dayes torment, the altering of his wonted custome
came

came to remembrance, which when he had well bethought him of, he did conclude it was the true ground of all this mischief: whereupon he determined to return to his former course. Which he no sooner began to do, but the very first day his pains allwaged, and in foure dayes space were so quite gone, as there remained nothing behinde, save a great debilitie and weaknesse of bodie: which yet notwithstanding by little and little wore away likewise by means of that sober and drie diet. For it is not the abundance of meats, nor the daintinesse, that strengthens Nature; but the moderate quantitie proportionable to the
the

the strength, and the good condition of the food answerable to the constitution of the bodie.

26. Nor is *Hippocrates* Aphorisme above alledged, contrarie to this opinion of ours: inasmuch as he there intends by a spare diet, That which is of so small nutriment, and so little in quantitie, as is not sufficient for the maintenance of strength, and upholding of a mans constitution. But we allow all sorts of meats that are agreeable to Nature, and that measure and quantitie, which is most convenient and proportionable to the stomack, and best conducing to health.

27. But

Another help
to preserve
health.

27. But some will say, It's not in every bodies power, (or at least not with conveniencie) to observe this exact course of diet: what then? is there no other way for a man to preserve his health, and to prolong his life? I answer, There is onely one, which many excellent Physicians have prescribed. And that is, That every yeare twice, namely in the Spring and Autumne, the bodie should be well purged, and cleared of all ill humours. I speak of those, who do not ordinarily use much exercise of the bodie, but are altogether intent upon the employments of the minde; such as
are

are Church-men, Lawyers, Scholars, and the like.

Now this purging ought to be after a good preparation of the evil humours, and that by the advice of a skillfull Physician: Nor ought it to be done by strong medicines one upō the neck of another; but gently, taking the medicines two or three dayes together. For so they will both be easilier born, and with much more benefit. For the first day the first region (as the Physicians term it) is to be purged, that is, the Bowells: The second day, the Liver: and the third day, the Veins, in which lies the great drayn of ill humours. For they who do not live
tem-

temperately ; do every day adde some crude humour, which being sucked in by the veins as by a sponge, is afterwards disperfed through the whole bodie.

28. So that after two or three yeares fpace there is oft times fuch a masse of ill humours gathered in the bodie, as a vessell big enough to hold two hundred ounces would scarce ferve to receive them in.

Now these humours in tract of time do corrupt and putrifie, and cast a man upon mortall infirmities ; and are the very true ground why most men die so much before their time. For almost all that die before old age, die
by

by this means ; those onely excepted , who are slain by outward violences ; as by fire, sword , wilde beasts, water, or the like : as also those who die of the stone, of poyson, of the plague, or some such other infection. And questionlesse there be many , who with store and plentie of all things in their own houses, die and perish through this abundance of malignant humours in their bodies ; who had they been condemned to the Gallies , and there kept at bisket and water , might have lived long , and with good health. This danger therefore may in great part be remedied by purging seasonably, at least twice every
year.

yeare. For so it will come to passe, that neither the quantitie of the ill humours will be very great, nor be much putrified, being evacuated and kept under by this purging at every half yeares end. I have knowen many, who by this means have prolonged their lives to extream old age, and scarce all their lives long been oppressed with any great sicknesse.

CHAP. V.

Of the Commodities which a sober diet brings to the bodie; and first, That it freeth almost from all diseases.

29. **N**OW follows the third of those things,

things, which we propounded, to wit, The explication of those Commodities, which a sober life brings both to soul and bodie.

The first Benefit therefore is, That it doth free a man, and preserve him from almost all manner of diseases. For it rids away catarrhs, coughs, wheazings, dizzineses, and pains of the head and stomach: it drives away Apoplexies, Lethargies, falling sicknesse, and other ill affections of the brain: it cures the Gout in the feet, and in the hands, the * Sciatica, and those diseases that grow in the joynts. It likewise prevents Cruditie, the mother
of

of all diseases. In a word, it
so tempers the humours, and
maintains them in an equall
proportion, that they offend
not any way either in quan-
titie or qualitie. Now where
there is an agreeable propor-
tionablenesse amongst the
humours, there is no matter
for sicknesse to work upon :
inasmuch as the ground of
health lies in this, That the
humours be rightly and pro-
portionably tempered in the
bodie.

And this both Reason and
Experience doth confirm.
For we see, that those who
keep them to a sober course
of diet, are very seldome or
rather never molested with
diseases : and if at any time
they

they happen to be oppressed with sicknesse, they do bear it much better, and sooner recover, then those others, whose bodies are full fraught with ill humours, bred through the intemperance of Gluttonie. I know very many, who although they be weak by naturall constitution, and well growen in yeares, and continually busied in employments of the minde, neverthelesse by the help of this Temperance they live in health, and have passed the greatest part of their lives, which have been many yeares long, without any notable sicknesse. The self-same is to be made good by the examples of the Holy

Fathers and Monks of old,
who lived very long, healthy,
and cheerfull in the height of
their diet.

30. The reason hereof is,
for that almost all the disea-
ses, with which men are or-
dinarily vexed, have their be-
ginning and birth from Re-
pletion; that is to say, from
mens taking more of meat
and drink, then Nature re-
quires, and then the stomack
can perfectly concoct. In
proof whereof we see, that
almost all diseases are cured
by Evacuation. For blood is
taken away either by open-
ing a vein, or by cupping-
glasses, leaches, or otherwise,
that Nature may be lighten-
ed: The great overflowing
of

of humours in the bowells, and throughout the whole bodie, is abated and drained by Purgings and other Medicines : Abstinence and a very spare diet is prescribed. All which wayes of cure do plainly shew, that the disease was bred by Repletion : For contraries are cured by contraries. Whereupon *Hippocrates, Sect. 2. Aphor. 22.* saith, *What ever diseases are bred by Repletion, are cured by Evacuation: and those that are bred through Evacuation, by Repletion.* But diseases by Evacuation happen seldom, and scarcely otherwise then upon dearths, sieges, sea-voyages, and the like chances. In which cases, the
adult

adust humour, which the heat through want of food hath bred and kindled, is first to be removed; and after that, the bodie by little and little is to be nourished and strengthened, the measure of food being increased by degrees. The self-same course is likewise to be held for the repair of Nature, when upon great sicknesses the Evacuations have been many, whereby the strength hath been much empaired.

Since therefore almost all diseases proceed from this ground, to wit, That more food is taken into the bodie, then Nature requires; it will follow, That he who follows the just measure, shall be free
from

from almost all diseases. Which thing is also intimated in that famous saying of *Hippocrates*, l. 6. *Epidemiōn*, sect. 4. * *The Rule of health, is to eat without fulnesse, and to be diligent in labour.* Whereby he makes the true course of preserving health to consist in sparenesse of food, and exercise of the bodie.

* Ασκήσις ὑγιείνης ἀχορίν τροφῆς, ἀχορίν πόνων.

31. The self-same
Crudities the mother of diseases. is confirmed by that which Physicians affirm, That Crudities are the Nurserie of all those diseases wherewith men are ordinarily vexed. Whereupon *Galen*, in his 1. book concerning meats of good and evill
 juice

juice or nourishment, saith, No man shall be oppressed by sickness, who keeps himself warily from falling into Crudities. And in respect of these Crudities the common saying is, That more are killed by * surfets then by the sword. And holy Scripture saith, *Ecclus. 37. Many have perished by surfets; but he that is temperate shall prolong his life.* And a little before, *Be not greedie upon every daintie, and poure not thy self out upon every meat; for in many meats there will be sickness.* Now a sober course of Diet doth prevent these Crudities, and thereby cuts away the ground of diseases. That which we call

F

Crud-

* Non plures gladio quam cecidere gulis.

Crudities, is the imperfect concoction of food. For when the stomach, either through the over great quantitie of meats, or for their refractorie qualitie, or for the varietie of them taken at the same time, or because there was not a due space of time left for the perfect concoction of food, doth imperfectly digest: then that Chylus or juice, which it makes of the meats so taken, is said to be Crude, that is, raw, or to have Cruditie in it; which brings many inconveniences. First, it fills the brain and bowells with many phlegmatick and bilious excrements. Secondly, it breeds many obstructions in the narrow passages of the
the

the bowells. Thirdly, it corrupts the temper of the whole bodie. Lastly, it stuffes the veins with putrid humours, whereof proceed very grievous diseases.

32. These things might be largely demonstrated; but the thing is manifest enough of it self, especially the first and the second point: I will onely therefore explain the third and fourth.

When the Chylus is crude, or malignantly concocted by the stomach, and rather corrupted then digested (for so *Aristotle* calls it, μόλιωσιν, not πέψιν; a corruption, not a concoction) there cannot be bred good bloud in the storehouse of the Liver, out of this kinde

of Chylus , but onely that which is bad and vicious. For , as Physicians affirm, The second concoction cannot amend the first. Now then from corrupt bloud there cannot be made good nourishment in the bodie, but of necessitie the whole temper of the bodie is corrupted, and so becomes subject to diseases. For the third concoction, which is made in the small pores of the bodie (where the bloud is assimilated to every part which it is to nourish, and lastly disposed to the receiving of the form thereof) cannot mend the second. By this means the temper of the bodie through these Crudities

is by little and little altered, and marred, and made subject to many inconveniences.

Again, the cruditie of the Chylus is a cause, that the veins through the whole bodie are replenished with impure and foule bloud, and such as is mingled with many evill humours, which in tract of time do by little and little putrifie, and at last upon occasion of Labour, Heat, Cold, Windes, and the like, are set on fire, breaking out into great and perilous diseases, whereby an innumerable companie of men do perish even in the flower of their age.

These inconveniences a sober course of Diet prevents,

by taking away the Crudities which are the cause of all. For when there is no more taken in, then the Stomack can well concoct, and afterwards sufficient space of time is allowed thereunto, Crudities cannot arise; but the Chylus is made good and agreeable to Nature: And from good Chylus, good blood is bred; And from good blood there followeth good nourishment and good temper in and throughout the whole bodie.

By this means also the putrefaction of the humours in the veins is avoided; as likewise obstructions in the inward parts, and those superfluous excrements which do

of preserving Health. III

so often vex and molest the head and inward parts and joynts of the bodie: So that a good constitution of the bodie, and health is hereby preserved: for they consist in these two things, to wit, in Health consisteth in two things. the due proportion and fymmetric of the humours, both in respect of their quantitie and qualitie; and in a certain spongie kinde of disposition throughout the whole bodie, having no let nor impediment by obstructions, so that the spirits and bloud have their free passage and recourse through all parts.

Nor doth Sobrietic onely prevent the Cruditie of humours, and the evill conse-

quences arising thereupon: but it doth also consume the superfluous humours, and that much more safely and effectually then bodily exercise doth; as the famous Doctour *Viringus* doth learnedly shew in his 5. *Book concerning Fasting*, chap. 3, 4, 5. For Labour doth confusedly stirre the bodie, and alwayes exerciseth some parts more then other, and most commonly onely some few parts alone; and that oft times with a great perturbation in the humours, with much heat and hazard of sicknesse, especially of Fevers, Pleurisies, and severall kindes of Distillations upon sundry parts, which breed much grief and pain. But
Absti-

Abstinence pierceth farre more inwardly, even unto the very entralls, and to all the joynts and knittings in the bodie, and doth with ease and equalitie make a generall evacuation: For it extenuates that which is overthickened, it opens that which is closed, it consumes those things that are superfluous, it unlocks the passages of the spirits, and makes the spirits themselves the more cleare; and that without disturbance of the humours, without fluxes and pains, without heating the bodie, and without hazard of diseases, without expense of time, or losse and neglect of better employments. Notwithstanding it must needs

be granted, That Exercise, if it be used in due time, and do not exceed measure, is very profitable, and to many necessarie.

Yet ordinarily to such as leade temperate and sober lives, and follow their studies, being much given to the employments of the minde, there is no great need of long walks, or other long-continued exercises, whereby much time is wasted and lost: but it is sufficient, if onely for the space of a quarter or half an houre before meals, they use to swing or to tolle a * Barre, Stoole, or some such like heavy thing; or taking in each hand a weight

* Vectis agitatio.

of 2 or 3 pounds, they strike and swing their arms about them, the one after the other, as if they * fought with a shadow. These are Exercises, which many grave & worthy men, even Cardinalls themselves, do use (and that not undecently) in their Chambers. And there is no other which I know, that doth more stirre all the muscles of the breast, and of the back, nor more rid the joynts of superfluous humours, then these forenamed Exercises do.

* *Συναγμία.*

CHAP.

CHAP. VI.

*Of two other Commodities,
which it brings to the Bo-
die.*

33. **T**He second Commodity is, That a sober Diet doth not onely preserve from those diseases which are bred by crudities and inward corruptions of the humours, but it doth also arm and fortifie against outward causes. For they who have their bodies free and untainted, and the humours well tempered, are not so easily hurt by Heat, Cold, Labour, and the like inconveniences, as other men are who

A sober Diet
armeth against
outward causes
and accidents.

who are full of ill humours :
and if at any time they be
prejudiced by these outward
inconveniencies , they are
much sooner and easilier cu-
red.

The self-same comes to
passe in wounds, bruises, put-
tings out of joynt, and break-
ing of bones ; in regard that
there is either no flux at all
of ill humours, or at least ve-
ry little to that part that is
affected. Now the flux of hu-
mours doth very much hin-
der the cure, and causeth pain
and inflammations. Our Au-
thour doth confirm this by a
notable proof in himself,
num. I I.

Furthermore, a sober Diet
doth arm and fortifie against
the

the Plague: for the venime thereof is much better resisted, if the bodie be cleare and free. Whereupon *Socrates* by his Frugalitie and Temperance brought to passe, that he himself was never sick of the Plague, which oft times greatly wasted the citie of Athens where he lived, as *Laertius* writeth, *libro 2. de vitis Philosophorum.*

It mitigateth
incurable diseases.

34 The third Commoditie of a sober Diet is, That although it do not cure such diseases as are incurable in their own nature, yet it doth so much mitigate and allay them, as they are easily borne, and do not much hinder

hinder the functions of the minde. This is seen by daily experience: for many there be who have ulcers in their Lungs, * hardnesse of the Liver or Splene, the Stone in the reins or in the bladder, old drie Itches, and inveterate distempers in their Bowells, * swellings in the Guts, waterish Ruptures, & divers other kindes of Burstneses; who yet notwithstanding by the help of good Diet onely prolong their lives a great while, and are alwayes cheerfull and expedite to the affairs and busineses of the minde. For as these diseases are very much

* Scirrhe. * Enterocoele, Hydrocele, alii que herniae generibus.

much exasperated by over-eating, so that they do very much afflict Nature, and in a short space overthrow it: so by a sober course of life they are marvellously allayed and mitigated, insomuch as very little inconvenience is felt by them, nor do they much shorten the ordinarie race of mens lives.

CHAP. VII.

*That it makes men to live long,
and in the end to die without
pain.*

35. **T**He fourth Commodity is, That it brings not onely health, but long life to the followers there-

thereof, and leads them on to extreme old Age; so that when they are to passe out of this world, their departure is without any great pain or grief, inasmuch as they die by a meere resolution.

Both these things are manifest in Reason and in Experience: For as for old Age, it is evident, That Holy men in the Deserts and Monasteries of old lived very long, albeit they led most strict lives, and almost utterly destitute of all bodily conveniencies: which thing ought chiefly to be attributed to their sober Diet. So *Paul* the first Hermite prolonged his life to almost 115 yeares; of which

which he lived about 100 in the desert, maintaining himself the first fourtie of them with a few Dates and a draught of water, and the remainder with half a loaf of bread, which a Raven daily brought him, as *S. Hieron* writes in his Life.

S. Anthonie lived 105 yeares; whereof 90 he spent in the desert, sustaining his bodie with bread and water onely, saving that at the very last he added a few herbs, as *Arthanasius* testifieth.

Paphnutius exceeded 90 yeares, eating bread onely as is gathered out of *Cassian Collat. 3. chap. 1.*

S. Hilarion, although he was of a weak nature, & alwaye
intend

intent upon divine affairs, yet lived 84 yeares; whereof he passed almost 70 in the desert, with wonderfull abstinence and rigour in his diet, and other ordering of his bodie, as *S. Hierom* writes.

James the Hermite, a Persian born, lived partly in the desert, and partly in a Monasterie, 104 yeares, upon a most spare diet, as *Theodorets Religious Historie in Julian* makes mention.

And *Julian* himself, surnamed *Saba*, that is to say, Old man, refreshed himself onely once a week, contenting himself with barley-bread, salt, & water, as *Theodoret* in the same place recounts.

Ma-

124 *The right course*

Macarius, whose Homilies are extant, passed about 90 yeares; whereof he spent threescore in the desert, in continuall fastings.

Arsenius, the master of the Emperour *Arcadius*, lived 120 yeares; that is, 65 in the world, and the other 55 in the desert, with admirable abstinence.

Simeon Stylites lived 109 yeares; whereof he passed 81 * on a Pillar, and ten in a Monasterie. But this mans abstinence and labours seem to exceed humane nature.

* In Columna.

Romualdus, an Italian, lived 120 yeares; whereof he spent a whole hundred in Religion with exceeding ab-

sti-

stinence and most strict courses.

Udalricus, the Paduan Bishop, a man of wonderfull abstinence, lived 105 yeares; as *Paul Bernriedensis* witnesseth in the Life of *Gregorie the VII.* which our *Gretzer* brought to light some few yeares ago.

Francis of Pole lived till he was above 90 yeares old, using marvellous abstinence: for he made but one repast a day after sun-set, and that of bread and water, very seldom using any of those kindes of food which belong to Lent.

S. Martin lived 86 yeares.

S. Epiphanius almost 115.

S. Hierom about 100.

S. An-

S. Augustine 76.

S. Remigius 74 in his Bishoprick.

Venerable Bede lived from 7 yeares old till he was 92, in a religious Order. It would be too long to recount all the Examples, that might be brought out of Histories and the lives of the Saints, to the confirmation of this matter. I omit very many in our times, who by means of a sober course of Life and Diet have extended their lives with health untill 80, 90, and 95 yeares space, or upwards. There are also Monasteries of women, in which upon a most spare diet they live to 80 or 90 yeares; so that those of 60 and 70 yeares
old

old are scarce accounted amongst the Aged.

36. Nor can it be well said, That these whom we have recounted, lived to so great ages by the supernaturall gift of God, and not by the power of Nature: Inasmuch as this long life was not the reward of some few, but of very many, and almost of all those who followed that precise course of Sobriety, and were not cut off by some outward chance or violence. Wherefore S. *John* the Evangelist, who alone amongst the Apostles escaped violent death, lived 68 yeares after the Ascension of our Lord: so that it is very probable he arrived to the
age

age of a hundred yeares. And *S. Simeon* was 120 yeares old when he was martyred. *S. Dennis* the Areopagite lived till he was above an hundred yeares old. *S. James* the younger saw 96, having continually attended prayer and fasting, and alwayes abstained from flesh and wine.

37. Besides, this Priviledge belongs not onely to Saints, but also to others: For the *Brachmans* amongst the *Indians* live exceeding long by reason of their spare diet: And amongst the *Turks*, the Religious professors of their Mahometicall superstition, who are very much given to abstinence and austeritie.

Iosephus in his 2. book of
the

the warres of the Jews, chap. 7. writes, *That the Es-senes were men of long lives, so that many of them lived till they were a hundred yeares old, through the simplicitie of the diet which they used, and their well-ordered course of living: for there was nothing but bread and some one kinde of gruell or pappe set before them at their meals. Democritus and Hippocrates prolonged their lives to 105 yeares. Plato passed 80.*

Last of all, when the Scripture saith in *Ecclus. 37. 30.* *He that is temperate, addes to his life; it speaks generally of all those that follow abstinence, and not of Saints onely. Nevertheless I grant indeed, That wicked men, &*

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in

in particular, Homicides and
Homicides and blasphemous persons do not live long. Blasphemers, do
 not for the most

part live long, albeit they
 be temperate in their diets;
 for the divine vengeance
 persecuteth them. And yet
 these commonly do not die
 by sicknesses bred through
 corruption of inward hu-
 mours, but by some out-
 ward violence used towards
 them. And in like man-
 ner they who are studiously

Neither luxu-
 rious persons. addicted to Lust,
 cannot be long-
 lived; seeing that there is no-
 thing which doth so much
 exhaust the spirits and the
 best juice in the bodie, as Lust
 doth; nor which more weak-
 ens

ens and overthrows Nature.

38. But some will say,
There are many in the world
who come to extreme old
age, who never keep this so-
ber Diet that you speak of;
but when occasion serves,
give the reins to Gluttonie
as you call it, stuffing them-
selves almost every day with
meat and drink to the full.

To which I make answer,
That these are but rare, and
must needs be of a rare
strength and temper; For the
greatest number of Devou-
rers and Gluttons do die be-
fore their time. Now if these
strong and *irregular Eaters
would observe a convenient
moderation, they would

G. 2

que-

questionlesse live much longer, and in better health, and effect farre greater matters by their wit and learning. For it cannot be but that they who live not frugally should be full of ill humours, and oft times vexed with diseases. Nor can they, without great prejudice to their healths, much or long intend hard and difficult businesse appertaining to the minde: both in regard that the whole force of Nature and of the spirits is as it were *enthralled in them to the Concoction and Digestion of meats, from which if they be violently withdrawen by means of Contemplation, the

Con-

Concoction must needs prove vicious, and many crudities necessarily follow: As also in regard that the head hereby becomes full fraught with vapours which do overcloud the minde, and if a man intend his thoughts much, cause pain and grief.

Lastly, these men are forced to use much exercise of bodie, or often to take medicines for the purging thereof: so that in truth however they may seem to live long in the bodie, yet as much as belongs to the minde and the understanding, they live but a while; in regard that it is but a little and short time, that they are fit for the functions & affairs of the minde,

being forced to spend the greatest part of their time upon the care of their bodies : which is in very truth to make the Soul become the servant of the Flesh, that is, a Slave to its own Vassal. Such a life suits not with Mans nature, much lesse with Christianitie ; whose good and happinesse is altogether spirituall, and is not to be otherwise purchased then by mortification of the Senses, and employment and exercise both of Minde and Bodie.

39. Adde further to that which hath been said, That they who are of weakly Constitutions, if so be they live temperately, are much more secure touching their health

health and the prolonging of their lives, then those who are of the strongest Constitution that may be, in case they live intemperately. For these of the former sort know that they have no ill juices or moistures in their bodies, or at least not in any such quantity as to breed diseases: But those other after some few yeares must of necessitie have their bodies cloyed with evil humours, which by little and little putrifying, do at last break out into grievous and deadly sicknesses.

Aristotle in his Problemes testifies, That there was in his time a certain Philosopher named *Herodicus*, who albeit in all mens judgement

he was of a most weakly Constitution, and fallen into a Consumption; nevertheless by the Art τῆς διατητικῆς, that is, That which prescribes the course of Diet, he lived till he was 100 yeares old. *Plato* mentions the same man in his *third book De Republ.*

Galen, in his *book de Marasmo*, and in his *book of the preservation of Health*, reports that there was in his time a certain Philosopher, who had set forth a Book, wherein he took upon him to teach the way how a man might conserve himself free from old Age. *Galen* doth indeed worthily deride this, as matter of vanitie: yet nevertheless the Philosopher by his own example

ample gave proof, That his Art was not altogether vain, but very available to the prolonging of mans life : For when he came to his 80 yeare, and was so utterly consumed as there seemed nothing but skin and bones remaining ; yet neverthelesse by his Art , and the singular moderation and temper of his diet, he brought to passe, that he died not but after a great while lingring in a gentle Consumption.

And the same *Galen*, in his 5 *Book of the preservation of Health*, sayes, *They who come forth weakly complexioned from their mothers wombe, may by help of that Art which prescribes the course of Diet,*

attain to extream old Age, without any diminution in their Senses, or interruption of health by pains & sicknesses: And further addes touching himself, *As for my part, although I neither had a healthfull Constitution of bodie from my very birth, nor did alway leade a life free from disorder; yet using this self-same Art, after the 28 yeare of my life, I never fell into the least sicknesse, except perchance now and then for one day into a Fever, and that gotten through overmuch wearinesse.*

40. Nor do these
It brings quiet
 et dissolution. followers of Temperance onely come to extream old Age without feeling the pains and diseases
 be-

belonging thereunto; but in their very dying passe away without sense of grief: inasmuch as the bond that knits together their soul and bodie, is unloosed, not by any violence used to Nature, but by a simple Resolution and Consumption of their Radicall Humour.

And it fares with them as with a Lamp, that when the Oyl is spent, goes out of it self without any ado or businesse.

For as a burning
Man's life compared to a Lamp. Lamp may be three wayes extinguished; First, by outward violence, as when it is blowen out: Secondly, by pouring in much water, whereby the good Liquour of the Oyl is drown-
ed

ed and corrupted: and Thirdly, by the waste and spending of the Oyl it self : So likewise a mans Life (which in truth resembles much the nature of a Lamp) is extinguished by three wayes and means ; First , by externall force , to wit, of the sword, fire, strangling, and the like : Secondly, through the abundance of ill Humours, or the malignant qualitie of them, whereby the Radicall Humour is opprest and overthrown : Thirdly , when the Radicall Humour is in long space of time quite consumed by the Naturall Heat, and blowen out into the aire ; which is done after the same manner that boyl-
ing

ing water or oyl is wasted by the heat of the fire.

Now in the first and second kindes of death there is a great disturbance of Nature, and so consequently much grief must needs ensue, as long as that continues; in regard that the Temper is overthrowen by the violence of that which is contrarie to it, and the bond of Nature is forcibly broken: But in the third there is either none at all, or very little grief, in regard that the Temper is inwardly dissolved by little and little, and the Originall Humiditie, in which Life chiefly consists, is wasted together with the inbred heat: For whilest the Humiditie or
moi-

moisture wasteth, the heat founded therein doth equally abate; and the moisture being spent, the heat is joyntly extinguished, as we see it comes to passe in Lamps. After this manner do most of them die, who have observed an exact Rule of diet, unlesse perchance they die by means of outward violence: For having prevented evill Humours by their good diet, there is no inward cause in them whereby their Temper should be violently overthrowen, nor their Naturall Heat oppressed. And therefore it will needs follow, that they must live till the Originall Moisture, together with the Heat that is founded there-

thereupon, be so consumed, as it is not sufficient to retain the soul any longer in the bodie. And in the like manner would a mans death be, if God should withdraw his conservation of the Naturall Heat, although the Radicall Humour should remain; or on the other side, if the Radicall Humour should by divine operation be in an instant consumed.

It makes the
bodie agil &
expedito for
all employ-
ments.

41. The fifth
Commoditie of a
sober Diet is, That
it makes the bodie
Lightsome, Agil, Fresh and
Expedite to all the motions
appertaining thereunto. For
Heavinessse, Oppression of
Nature, and Dulnessse pro-
ceed

ceed from the abundance of Humours, which do stoppe up the way of the spirits, and cloy the joynts, and fill them too full of moisture: so that the excesse of Humours being taken away by means of Diet, the cause of that Heaviness, Sloth, and Dulnesse is taken away, and the passages of the spirits are made free. And moreover, by means of the self-same Diet it comes to passe, that the Concoction is perfect; and so good bloud is bred, out of which abundance of pure spirits are made, in which all the vigour and agilitie of the bodie mainly consisteth.

CHAP. VIII.

*That it maintains the Senses
in their integritie and vi-
gour.*

42. **W**E have

The Commo-
dities of the
Minde by a
sober Diet.

found five Commodities
which Sobriety brings to the
Bodie: Let us now see the
Benefits which it affords to
the Minde; & they may like-
wise be well reduced to five.

The first is, That it mini-
streth soundnesse and vigour

It affords vi-
gour to the
Senses. to the outward
Senses. For the

Sense of Seeing is chiefly
deaded in old men, by reason
that the Optick Nerves are
cloyed with superfluous hu-
mours

mours and vapours: whereby it comes to passe, that the Animall spirits which serve to the sight, are either darkened, or not afforded in such abundance as is needfull for quick and cleare discerning of things.

This impediment is taken away or much diminished by the Sobrietie of meat and drink, and by abstinence from those things which replenish the head with fumes; such as are all fat things, and especially Butter, if it be taken in a good quantitie, strong wines, and thick beer, or such as are compounded with those herbs that flie up into the Head.

43. The Sense of Hearing
is

is likewise hindered by the flux of crude and superfluous humours out of the Brain into the Organ of hearing, or into the Nerve that serves unto it: for by this means it comes to passe that a man grows deaf or thick of hearing in that part where this flux of humours is. Now this flux is very easily prevented and driven away by the Sobrietic of diet. And as it may be taken away by help of Physick after it hath befallen a man (in case it be not let go on too long, so as it take root) so likewise it may be taken away by means of Diet, especially if together therewith some * Topicall Medicines be used.

* *Topica quædam*

44. The

44. The Sense of Tasting is chiefly marred by ill humours that infect the Organ thereof: As, if cholerick, tart, or salt humours possesse the tongue and throat (whether it be that they come out of the Head or out of the Stomack, whose inward tunicle is continued with these Organs) all things will relish bitter, tart, and salt. This indisposition is taken away by good Diet; by means whereof it is further brought about, that the most ordinarie meats, yea and drie bread it self, do better taste and relish a sober man, and yeeld him greater pleasure, then the greatest dainties that can be do to those who are given to
Glut-

Gluttonie. For the evil juices that did infect the stomach and the Organ of the Taste, and which bred * a loathing and offence, being removed and cleared, the Appetite returneth of it self, and the pure relish and naturall delight in meats is felt. In like manner, good Diet conserveth the Senses of Smelling and Touching.

45. Neverthelesse, I grant that by long age the vigour of the Senses, and especially of the Eyes and Eares, is much abated and almost extinct, in regard that the Temper of the Organs, as also of the other parts, is by little & little dissolved, the Radicall Hu-

* Ἀπορροια.

Humour and the Native Heat being by degrees consumed and dried up: whereupon the Temper becomes more drie then is proportionable to the operations of the Senses, and all the passages and pores are stopped up with cold Phlegme, which is most of all other things contrarie to the functions of the minde. For as old men by the inward temper of their bodies grow drie and cold in excessse; so likewise they become full of moisture by reason of excrementitiall humours: so that old Age is nothing else but a cold drie temper, proceeding from the consumption of the Radicall Humour & the Native Heat,

to which there must needs be conjoyned great store of cold Phlegme, dispersed through the whole bodie.

C H A P. IX.

That it mitigates the Passions and Affections.

46. **T**He second Commodity which a sober Diet brings to the Soul of a man is, That it doth very much abate and diminish the Affections and Passions, and especially those of Anger and Melancholie, taking away from them their excess & inordinate violence. The self-same it works upon those Affections which are conversant about the taste
&

& touch of delectable things: so that in this regard it ought to be highly prized. For it is in truth a shamefull thing not to be able to master Choler, to be subject to Melancholie and to sower cares of the Phanſie, to be enthralled to Gluttonie, and Slave to the Belly, to be hurried on with violence to eating and drinking, and poured out as it were to the exercise of lust and concupiscence. Nor is it onely shamefull and contrarie to Vertue to be thus disposed, but also very prejudiciall in regard of Health, and full of opprobrie in respect of good men. But Sobrietie with much ease remedies all these mischiefs,
part-

partly subtracting and partly correcting the Humours of the bodie, which are the causes of them. For, that the Humours are the causes of such Passions, is both a received ground amongst all Physicians and Philosophers, and manifest by experience :

47. Inasmuch as we see those who are full of Chole-
rick Humours, to be very Angrie & Rash; and those who abound with Melancholie, to be alwayes troubled with griefs and fears : And if these Humours be set on fire in the Brain, they cause Frenzies and Madnesse : If a tart Humour replenish the tuni-
cles of the Stomack, it breeds a continuall Hunger and Ra-
H veni-

vening : If there be store of boyling bloud in the bodie, it incites continually to Lust, especially if together with it there be any flatulent or windie matter. The reason is, Because the Affections of the minde follow (as is well known in Philosophie) the apprehensions of the Phansie: Now the apprehension of the Phansie is conformable to the disposition of the Bodie, and to the humours that are predominant therein. And hence it comes to passe, that Chole-
rick persons dream of fires, burning, warres & slaughter : Melancholic men of darknesse, funeralls, sepulchres, hobgoblins, runnings away, pits, and such sad and dole-
full

full matters: The Phlegmatick dream of rains, lakes, rivers, inundations, drownings, shipwracks: The Sanguine of flyings, courses, banquets, fongs, and love-matters. Now Dreams are nothing else but the apprehensions of the Phansie, when the Senses are asleep. Whereupon it follows, that as in sleep, so also in waking, the Phantasie doth for the most part apprehend things answerable to the Humour and Qualitie then prevalent, and especially upon the first presentment of the object, till it be corrected and otherwise directed by reason.

So then the excesse of these Humours doth pervert the

naturall condition and apprehension of the Phansie. For Choler, inasmuch as it is extreame bitter and contrarie to Nature, causeth a man to apprehend other mens words or deeds, or any thing that displeaseth him, as if it were intended against him with despight and injurie: And because this humour is fierie and impetuous, it makes the apprehension to be swift and violent, and drives a man on to a speedie repulse and revenge of the evil which he conceiveth done towards him. The Melancholick Humour is heavy, cold, and drie, lumpish, sowre, swart in colour, and very hurtfull to the heart. And so it causeth that
the

the Phanſie apprehends all things as having enmitie, bringing ſorrow, and full of darkneſſe. Now by reaſon of the cold & heavineſſe therein it comes to paſſe, that this Humour doth not incite a man to the repulſe of evil, as Choler doth, which is light and active: but, on the contrarie, it caſts a man into fears, flight, and delayes. Phlegme is cold and moiſt, whereby it comes to paſſe, that the apprehenſion is ſlow and dull to every thing without any vigour, acrimonie, or alacritie. So that Choler makes a man angrie, raſh, haſtie, bold, earneſt, quarrelſome, peeviſh, angrie at every thing; a ſwearer, a curſer, a

clamourer , and a brawler. And hence arise so many injuries, fightings, wounds and slaughters, as are rife amongst men. For even those things which are committed upon drunkennesse, do for the most part come from the furie of Choler set on fire, and augmented by the wine. Melancholie makes men sad, faint-hearted , timorous, solitarie, thoughtfull , and enclining to despair. And as Choler, whilest it boyls , doth for a short space pervert the right judgement of the minde : so Melancholie perverts it almost alwayes, especially if it be that kinde which possesseth the brain, or sends up foul vapours from the

* Hy-

* Hypochondriacall parts into the Head and Heart. Phlegme makes men slow, feeble, sleepe, fearfull, forgetfull, and in a word altogether unfit for matters of worth. For albeit this Humour be not so hurtfull to the Bodie as Choler and Melancholie, it is neverthelesse exceeding contrarie to the functions of the Minde, inas-
much as by the coldnesse thereof it dulls the vigour of the spirits, and by the moistnesse thereof it cloyes the brain, and stops up the passages of the spirits.

48. Now a Sober Diet doth in great part remedie all these evils. For by the

H 4 con-

continuance thereof, the evil Humours are by little and little abated, Nature either consuming or driving them out, and especially if there be adjoynd some little help by means of purging Medicines. Furthermore, the temper of the bodie is corrected, inasmuch as there is a supply of pure and well-tempered bloud, which is neither mixed with Crudities, nor corrupted by superfluous Humours, nor exceeding in any hurtfull qualitie. And hereupon we see those men that are accustomed to Sobrietie, to be calme, affable, courteous, cheerfull, tractable, and moderate in all things. For the benigne juice
or

or nourishment which Nature works upon, causeth benigne affections and manners: and the malignant juice (such as Choler and Melancholie breed, if they exceed either in Quantitie or Qualitie) causeth fiercenesse and wildnesse in the affections & manners. Wherein it is also very considerable, That evil Humours do not onely excite and stirre up passions, and set them on work; but again by a certain sympathie that is between them, are themselves also set on fire, and strengthened by the passions: and being thus kindled and strengthened, they add new force and strength to the passions, augmenting & confirming them.

This is evident in the Cholerick Humour, which, when it is abundant, stirres up wrath by means of the apprehension of the Phansie, which it hath corrupted: And on the other side, the commotion of Anger, by a certain kinde of Sympathie, sets on fire the spirits and the cholerick humour; and then again the cholerick humour being enflamed, causeth the Phansie to apprehend the matter more strongly and vehemently, so that the injurie seems much greater then it did before: And here-upon the commotion of Anger it self is increased and fortified. And so it oft times happens that men runne out
from

from Anger into Madnesse,
if so be the Phansie dwell
long upon imagination of
the injurie. It is therefore
the best counsell that can be
given, to perswade a man to
turn away his thoughts from
the injuries that he con-
ceives to have received, in-
asmuch as the thinking upon
them is prejudiciall not one-
ly to the Minde, but also to
the Bodie. In like manner, the
Melancholick Humour, by
means of the Phansie, stirres
up grief, although there be no
true ground for it; and grief
thus set on work, by a certain
kinde of Sympathie strait-
ens the heart, and hinders the
free * Dilatation thereof,
where-

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whereby the melancholick humour becomes adust, and more malignant, in regard that the sootie fumes cannot be dispersed: And being thus become more malignant, it multiplies the affection of grief, and oft times thrusteth on to despair and to deadly resolutions.

C H A P. X.

That it preserveth the Memorie.

49. **T**HE third Commoditie arising to the Soul from a sober Diet, is, The preservation of the Memorie. For Memorie is above all things most hurt by a cold humour possessing the Brain, which commonly

monly useth most to molest
intemperate persons, & those
who are stricken in age. For
this humour both stops up the
narrow passages of the spi-
rits, and benummes the spirits
themselves, making them
sluggish: whereby the appre-
hensions of the minde be-
come slow, languid, and in-
constant; and oft times they
do so fail a man in the mid-
delt of his discourse, as him-
self knows not what it was
he said, nor about what he
was speaking; but is fain to
ask the standers by concern-
ing the matter that they
were treating of. And this is
caused three wayes; First, by
reason that the Animall spirit
which the Phansie makes use
of,

of, as well in remembrance as in all her other actions, is as it were hastily intercepted in her course by the phlegmatick humour; upon the interception whereof the apprehension ceaseth, and consequently all remembrance. Secondly, this comes to passe, in regard that the apprehension was feeble and without reflexion, and that by reason of the povertie & unaptnesse of the spirits. Now the apprehension of any thing, made without reflexion, cannot leave any such print of it self as is sufficient for remembrance: Forasmuch as all remembrance is immediately conversant about our own actions, and onely mediately about

about the objects of those actions. For I do not properly remember that *Peter* was dead; but that I saw, or heard, or read that he was dead: so that where there is no reflexion upon our own actions, there cannot be a sufficient print left for memorie. The third cause is, from the unaptnesse of the spirits: For albeit the print and footstep be in some manner sufficient for its own part; nevertheless it comes often to passe, that by reason of the pover-tie, or impuritie, or sluggishnesse, or too much heat of the spirits, we cannot conveniently make use of that print and footstep. And by this means it sometimes happens,

pens, that a man almost quite loseth his memorie, and forgetteth all his learning; As when abundance of cold Phlegme stops up the narrow passages of the Brain, and makes the spirits become sluggish, and doth overmuch moisten and cool the substance of the Brain.

50. Now all this evil is wonderfully prevented or cured by a sober and convenient course of Diet; to wit, by abstaining from hot drinks and such as fume, except it be in small quantities. For albeit wine is hot, nevertheless being drunk often and in abundance, it breeds cold diseases, to wit, Distillations, Coughs, * Runnings

* Coryza,

at

at the nose, Apoplexies, Palsies, &c. And the reason is, because it fills the head with vapours, which being there refrigerated, are congealed into that cold Phlegme, which is the cause of all these evils. Nor must a man in this case abstain from hot and fuming drinks onely, but also from all abundance of moist things, and, asmuch as may be, hold himself to a drie kinde of diet: For so it will come to passe, that the superfluous humiditie will either not be bred, or being bred will be consumed; and consequently that the obstructions caused by means thereof will be removed, and the passages of the spirits made free, and
the

the spirits themselves rarified, and brought to their right qualitie, and the brain it self reduced to its naturall temper, & become together with the spirits fit and apt to the service of the Phansie and the Memorie.

CHAP. XI.

That it helps the Wit and Understanding.

51. **T**He fourth Commoditie is the vigour of the Wit in excogitating, reasoning, finding out, and judging of things, and the aptitude and fittnesse that it hath for the receiving of divine Illuminations. And hence it comes to passe, that men given to Ab-
sti.

stinence are watchfull, circumspect, provident, of good forecast, able to give counsel, and of sound judgement: and for matters of learning, they do easily grow to excellencie in those things whereunto they apply themselves. As for Prayer, Meditation, and Contemplation, they do perform them with great facilitie, pleasure, & spirituall delight.

The Ancient Fathers and those that lived in the deserts prove this by their example, who being most abstinent, were alwayes fresh in their mindes, and spent whole nights in prayer, and in search and studie of divine matters, with so great solace of minde that they deemed themselves
to

to be in Paradise as it were, and perceived not the passage of the time: And by this means they came to that great measure of holinesse, and familiaritie with God, and were adorned with the gifts of prophesie and miracles, and became admirable to all the world. For having their mindes alwayes lifted up and set on God, his Majestie vouchsafed to descend down to them, illuminating them wonderfully, according as it is in the 34 Psalme, *They had an eye unto him and were lightened*; making them partakers of his secrets, and instruments of his miraculous works; that so the world might know how acceptable their
their

their kinde of life was with God, and be provoked to the honour & imitation of them.

52. There are very many also now adayes, who tend unto the highest pitches of wisdom and vertue by the self-same way of Abstinence: whereof some are very admirable in all mens eyes, through the abundance of their writings, and their surpassing learning. But no man without the assistance of Sobriety can perform any such matter: and if he obstinately attempt it, he shall kill himself long before his time. No man is able without the help of this vertue to refrain his passions, to keep his minde in quiet, to perform the services
of

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of the minde about divine mysteries with ease and pleasure, or to come to any eminent degree of holinesse. For Sobrietic is as it were the ground and Basis of all these things, as *Cassian* teacheth in his 5 *Book* which is *de Gastronomica*, chap. 14 & 17. So that all the Saints who have gone about the building up of the high Tower of Evangelicall Perfection, have made their beginning from this vertue, as from the foundation of their spirituall fabrick.

53. Nor is it any thing contrarie to this which we have said, that Faith ought to be held the foundation of all vertues, and consequently the

the ground-work of all this spirituall building: Inasmuch as Faith is the internall and primarie foundation, into which all other vertues are set, and whereupon they are reared: but Abstinence is an outward, secondarie, and ministeriall foundation, inasmuch as it removes those things which breed impediment to the exercises of Faith, and to the functions of the Intellectuall facultie, or make them full of difficultie, unpleasant, and tedious: And together herewith it affords many helps, whereby the functions of the Intellectuall power become more cleare, easie to be performed, and delightfull.

For

For all spirituall progresse doth depend upon the use of the Understanding, and of Faith which resides in the Understanding. For we cannot love any good thing, or profit in the love thereof, nor hate any evil thing, or grow in the hatred thereof, except it be proposed by the Understanding, so as it may move the Affections: Whereupon he that is so disposed by heavenly Grace, as that heavenly matters are alwayes in his minde (as it was in the Apostles, and in other Apostolicall men) will easily contemne all earthly things, and so by degrees, from a great measure of holinesse attained here below, mount up to the enjoyment

ment of a glorious Crown
of everlasting blisse in hea-
ven. For the Will doth easily
conform it self to the judge-
ment of the Understanding,
when matters are propound-
ed by the Understanding, not
by starts as it were, but con-
stantly and seriously. From
these grounds it is evident,
That those things which hin-
der the functions of the
Minde, or obscure them, or
make them to become diffi-
cult and irksome, are the
things which in very truth
debarre us from attaining to
any great measure of perfe-
ction either in Learning, or in
exercises of Religion, or in
sanctitie of Life: And on the
contrarie, those things which
I make

make the functions of the Minde to become more easie, expedite, cleare, and delightful, are those things which fit a man to intend spirituall affairs with ease and pleasure, and do leade on to the readie attainment of excellent wisdom and holinesse.

54. Since Sobrietie the hath this vertue, that it takes away those things which hinder the consideration of the Minde, or make it to become difficult and unpleasant, and doth make supply of those things, whereby it becomes easie & pleasant: It deserves justly to be called the secundarie Foundation of wisdom and spirituall progresse. Now how this is brought to passe,

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is manifest by that which hath been said formerly. For the things that hinder speculation, and make it irksome, are these, Too much moisture of the brain, abundance of vapours and sootie exhalations, obstructions of the passages of the brain, too much store of blood, heating of the spirits, arising from blood or Choler, the flying up of cholerick vapours, and those which proceed from adust melancholie into the head, cholerick and melancholick humours possessing the brain. Now all these impediments, if so be they be not already in act, are prevented by means of a Sober Diet, so that they cannot steal in up-

on a man : And if they be alreadie got into the bodie, they are by little and little overcome & amended, especially if, at the beginning there be use made of some such medicines as are needfull ; unlesse the evil be inveterate and incurable : as it sometimes happens, that there is bred a continued madnesse, to wit, when Melancholy and Phlegme have possessed the brain.

Nor doth a Sober Diet onely take away the impediments of Speculation, but also minister the proper helps thereof, to wit, good bloud, and consequently pure and well-tempered spirits, and such a temper in the brain as ought

ought to be. For the very temper of the brain it self, which by Intemperance is made either too moist, or too cold, or too drie, or too hot, is by little and little mended through the help of diet, and reduced to mediocritie.

55. This fruit of Temperance ought to be highly esteemed: For what can a Christian man more desire, and especially he that intends Pietie, then after long old age to enjoy his Minde healthfull, cheerie, expedite, & vigorous to all employments and functions thereof? For besides that this is very pleasant in its own nature, it brings along with it, if so be we de-

I 3 fire

fire it, a very great spirituall commoditie : For then by long experience of forepast age, the vanitie of the world is better discerned, and becomes more contemptible; heavenly matters begin to relish us better, and earthly to be despised : Those everlasting future things which hang over our heads, are alwayes before our eyes, and call upon us to make fitting preparation for them: All the knowledge and experience which we have gotten from our youth up untill that time, turns then greatly to our advantage, and we reap the sweet fruit thereof. And then the affections and perturbations of our mindes being calm-

calmed, we can with great ease and pleasure give our selves to Prayer, Meditation of divine matters, Reading of Scripture & the works of the holy Fathers. Then we may with delight alwayes busie our mindes with pious cogitations, and, as the holy Fathers were wont, be alwayes ruminating upon some one or other divine sentence out of Gods Word, and with great reverence and devotion be constantly partakers of the Prayers, and other publick duties which the Church enjoyns us unto. It is not to be beleevd, what an aptnesse & facilitie there is in a sober old age to all these good duties and employments of the

I 4 minde,

minde, and how much pleasure and consolation they shall here finde by means thereof, and consequently increase their reward hereafter.

56. This was that which principally drew me on to the penning of this Treatise, to wit, that I might thereby recommend to all pious-minded Christians, and especially to them which are more particularly set apart for devotion, so incomparable a good as this is; by means whereof they may live long in Health, and serve God with great ease and cheerfulness, and fit their mindes for the entertainment of divine Inspirations and Illuminati-

nations, and lay up in store for themselves a great treasure of good works. A long life is little worth, and of small advantage, if it be spent in the service of the world, and not of God, being given to Covetousnesse, Ambition, and Pleasure: but if it be altogether devoted to God, and wholly employed in the practise of vertue, then undoubtedly it is a thing that ought to be highly prized, as being of singular benefit and advantage both to a mans own self and to the world.

Wherefore albeit Sobriety have that vertue, that it preserves all men in generall (and not onely those who are given to pietie) healthie in

bodie, and sound and vigorous in their mindes : yet the pursuit thereof seems more properly to belong to them who follow mainly after pietie, and endeavour to please God asmuch as they possibly can ; in regard it will bring them exceeding great comfort in this life, and hereafter yeeld them great abundance of fruit in life eternall.

CHAP. XII.

*That it quencheth or allayeth
the heat of Lust.*

57. **T**He fifth Commoditie of a Sober Diet is, That it extinguisheth the furie of Lust, and doth wonderfully allay the Temptations

tions of the Flesh, & procures much tranquillitie both to the Flesh and to the Spirit : For it was rightly spoken by one, That * *Venus grows cold without the fellowship of Ceres and Bacchus.* And this remedie against this kinde of evil hath been ever put in practise by all those who have been eminent in holinesse. And verily next the divine Grace it self, there is nothing so potent as this is, inasmuch as Sobrietic doth take away not onely the matter it self, but the impulsive and the exciting causes of Lust. The *Matter* of Lust I call the abundance of Seed; The *Impulsive cause*, the store of Animall Spirits, where y the

* S'ns Cere & Baccho friget Venus.

the Seed is expelled : And by the *Exciting cause* , I mean the imagination of lustfull matters. This Imagination first stirres up the Concupiscence , and that straightwayes moves the spirits to the expulsion, and they being thus stirred up do accomplish the thing, except the Will do restrain them. Now in the overcoming of this violence doth the Christian combat chiefly lie, especially in them that are in the flower of their Age , and in the strength of Nature.

58. Now Sobrietic doth take from the Matter and the Impulsive cause : for it maketh an abatement by degrees both in the quantitie and

and heat of the Seed. It doth likewise diminish the store and firinesse of the spirits, by abstaining from hot and windie meats, and from the use of wine and strong beer, at least so long as is needfull for coming to the right Mediocritie. And when the Seed is diminished and tempered, and withall the spirits, lustfull imaginations do cease of their own accord: or if so be they rise, they are easily quelled, except it be so, that by Gods permission they are continued through the devils suggestion. For lustfull imaginations do spring up in the Minde through a certain kinde of sympathie which they have with the disposition

tion of the Bodie, to wit, by reason of the abundance of Seed and spirits; as also other imaginations do, which follow the condition of the Predominant Humour, as we formerly declared. In signe and proof whereof, we see the followers of Sobrietic for the most part free from such kinde of imaginations and temptations, or rarely molested with them. Now if so be there be not store of these causes laid up beforehand in the bodie, Sobrietic doth easily prevent their growth, inasmuch as it causeth that a man neither eats nor drinks more then the sustentation of the bodie requires: For he doth not measure the quantitie

titie of those things which he takes , by his Appetite, which is altogether deceitfull ; but by Reason, which looks what and how much is proportionable for the conservation of the Bodie , and the performance of the duties and services belonging to the Minde.

59. Now there is
Why the Appetite is deceitfull. a double Reason , why the Appetite becomes a deceitfull Measurer in this kinde. The first is, Because the Appetite doth not onely desire that which is necessarie to the conservation of the Bodie , but also that which may serve for the use of Procreation. For the appetite of eating and drinking

ing is both in men and beasts ordained to both these ends, to wit, to the conservation of the Individuall, and to the propagation of the whole Kinde. And therefore Reason chargeth them who desire to live chastly, and not to be molested by the sting of Lust, that they should not obey their Appetite to the full, but give it satisfaction onely to the half, that is, onely as much as is needfull for the sustenance of the Bodie : which thing if they carefully observe, there will be little store of Seed bred in their Bodies, and very few incitements to Lust. For Seed is bred of that superfluitie of the nourishment, which was more then requi-

requisite for the sustentation of the bodie: So that where there is no more sustenance taken in, then is sufficient for the nourishment of the bodie, there remains either nothing at all, or very little to be distributed for the increase of Seed.

60. The other cause why the Appetite is deceitfull, is, Because it oftentimes longs after more then is any way proportionable to either of these fore-mentioned ends, that is to say, more then is fitting either for the nourishment of the Bodie, or for the matter of Propagation. And that is caused either through the ill disposition of the stomach, as it comes to passe in
that

that ravening kinde of appetite, which is called *Dog-hunger*, * *Ox-hunger*, and when the Melancholick Humour is soaked into the tunicles of the stomach: or else by reason of the condiments, and * Lickorish cooking of the meats themselves, which by their varietie and new relishes do go on continually provoking the Appetite, and stirring up Gluttonie. In which regard, this varietie and curious dressing of meats is, as Physicians teach, especially to be eschewed by all them that are followers of Sobrietie and Chastitie, and in very truth by all those who have care of their health,

* *Bulimia.* * *Mangonia;*

health, concerning which thing we have discoursed more largely before.

By all this it appeares, That there is farre greater vertue and power for the quenching of Lust, in Sobrietie and Abstinence, then in other corporall mortifications, such as are hair-cloths, whippings, * lying upon the ground, and bodily labours: for these do onely afflict the bodie outwardly, and but rase the skin as it were, but come not at all to the ground of the evil which lies hidden within: But Abstinence plucks up the cause of all by the roots in the inward veins, reducing the naturall temper to a just medio-

* Chameunia,

mediocritie. This remedie then is to be used by all those who are vexed with this disease.

61. And thus much touching the benefits and singular fruits of Sobrietie: all which might well be confirmed by the testimonies of the ancient holy Fathers: but for brevities sake I omit them, contenting my self with one passage onely out of S. Chrysostome, who in his first Homily concerning Fasting writes thus: *Fasting is, as much as lies in us, an imitation of the Angels, a contemning of things present, a school of prayer, a nourishing of the soul, a bridle of the mouth, an abatement of concupiscence, as they that use*

to fast do well know and prove in themselves: It mollifies rage, it appeaseth anger, it calms the tempests of Nature, it excites reason, it cleares the minde, it disburdens the flesh, it chaseth away night-pollutions, it frees from head-ach, and it breeds cleare and well-coloured visages. By fasting a man gets composed behaviour, free utterance of his tongue, right apprehensions of his minde, &c. See him likewise in his first Homilie on *Genesis*. And agreeable to this we finde many things in *S. Basil*, in his Oration concerning *Fasting*; In *Ambrose*, in his book of *Elias* and *Fasting*; and in *Cyprian*, in his Oration concerning *Fasting*; and in many others.

CHAP.

CHAP. XIII.

That a Sober Diet is not of any grief or trouble : and that Intemperance bringeth many great and grievous maladies.

62. **B**Ut some will object, That this straitnesse of Diet is troublesome, in regard it leaves a man alwayes tormented as it were with hunger: and therefore it were better to die sooner, then to prolong a wretched life by such a painfull medicine; accordingly as it was once said by a certain diseased person, whose Thigh was to be cut off, that * *The preservation of life would be too deer bought*

at
Non est tanto digna dolore salus.

at the price of so much pain.

To which I answer, At first indeed this sparenesse of Diet is somewhat troublesome, in regard of the contrarie usage formerly, and also in regard of the enlargement of the stomack: but by little and little that trouble is removed. For we must not suddenly passe from a great quantitie to a small, but every day by degrees subtracting a little, till we come to the just measure, as *Hippocrates* doth oftentimes warn: for by this means the stomack is contracted by little and little without any great trouble, and the greedinesse which was formerly felt, is taken away. Now when the stomack

mack comes to be contracted to the right measure that it ought, there is no more trouble remaining by means of a Sober Diet, inasmuch as that small quantitie doth justly agree and answer the capacitie and strength of the stomack. In proof whereof we see, that it is very grievous to most men to forbear their usuall Break-fast at the beginning of Lent; but by little and little that offence is diminished: and divers do in the end finde such benefit by Abstinence, as that they choose willingly ever after to forbear Break-fast. The self-same do many prove in forbearing of Suppers. And in like manner, after that men have

have a while forced themselves, they finde no pain in abstaining from divers kindes of meats, to which their appetites did formerly leade them with great violence. It is therefore altogether untrue which is commonly objected, That a sober Diet doth torment a man with continuall hunger.

63. Secondly, I answer, Suppose there were some trouble in such kinde of diet, and that it should dure long, (which yet in truth is not so) yet ought we to consider the many profits, and benefits which it brings in recompense of this small trouble; to wit, That a sober Diet expells diseases, preserves the

bodie agil , healthfull , pure
and clean from noysomnesse
and filthinesse , causeth long
life, breeds quiet sleep, makes
ordinarie fare equall in
sweetnesse to the greatest
dainties, and moreover keeps
the Senses sound, and the Me-
morie fresh , and addes per-
spicacitie to the Wit , and
clearenesse and aptnesse for
the receiuing of diuine Illu-
minations; And further, quiets
the Passions , drives away
Wrath and Melancholie, and
breaks the furie of Lust; In a
word, replenisheth both soul
and bodie with exceeding
good things ; so that it may
well be termed the mother of
Health, of Cheerfulnesse, of
Wisdom, &, in summe, of all
Vertues.

64. And on the contrarie,
a disordered life repayes that

The discom-
modities of
Intemperance.

small and fading
pleasure, which it
affords to the throat, with
an innumerable companie of
mischiefs: For it oppresseth
the belly with the weight
thereof, it destroyes health,
it makes the bodie to become
noysome, ill-sented, filthie,
and full fraught with muck
and excrements; it enflames
Lust, and enthralls the minde
to passions; it dulls the Senses,
weakens the Memorie, ob-
scures the Wit and Under-
standing, &, in summe, makes
the Minde become lumpish
and unapt for performance
of the functions proper
thereunto, such as are Learn-

ing, Prayer, Meditation, and all other excellent and loftie matters; whereby is brought about, that there can be little progresse made either in knowledge of good things, or in holinesse of life, or in the exercise and performance of good works.

And what a goodly Benefit is it, for the enjoyment whereof we undergo all this losse and damage ! Nothing but a short delight of the throat for a minutes space, which is onely felt whilst the meat is in chewing and going down into the belly; which in its own nature is very base and contemptible, being no other then that which is common with us
toget-

and together with the beasts, and
such as doth affect onely a
very small portion of the bo-
die, to wit, the tongue, the
palate, and the throat: For
this it is, that we pull upon
our selves all these mischiefs;
and through the desire of this
it is, that the following of
Temperance seems such a
difficult businesse: For were
there no pleasure in taking
meat and drink, there would
be no grief in forbearing
them. Intemperance then
hath no other piece of good-
nesse in it, then onely a base
momentanie delight & plea-
sing of the throat. What a
height of miserie and indi-
gnitie then must it needs be
for a man to enthrall himself

to the slaverie thereof, and for this cause to endanger so many inconveniences & prejudices? what a deal of worm-wood and gall doth Gluttonie poure in, after the small sweet and pleasure which it hath afforded !

65. These things ought to be diligently considered and weighed by wise men, and especially by Church-men, and such as set themselves apart to the service of God, whose profession is to attend continually upon divine mysteries and the functions of the minde. For if we carefully ponder these things, it will not be possible but that we should make choice of Sobrietic, and finde it pleasant

fant and easie ; and on the contrarie, Intemperance will appeare and prove full of horroure and detestation unto us : we shall be ashamed of our delicacie, and blush at the feeble and base tempers of our mindes, that are so captivated to the service of Gluttonie, that we slavishly obey the Tyrannicall Rule of it, not being able to resist the most base and transitorie allurements thereof. What can be more vile and undecent for a man, then to be a slave to his belly? And what greater madnesse, then to renounce and quit our interest in all those excellēt benefits which Sobrietic brings both to Soul and Bodie, for a little tickling

delight in the throat? and to expose our selves to the lash of all those evils both of Soul and Bodie, wherewith Intemperance scourgeth her followers? Oh the wretched condition of mankinde, that is subject to so great vanitie, blinded with so much darknesse, and beset with so many errours; whose minde is deluded in his judgement and choice, by a vain appearance of delectable good, as it useth to be in dreams!

66. And thus much shall suffice to have spoken touching Sobriety, as it is the soveraigne means and instrument for preservation of bodily health and vigour of minde in and unto long old age, and
as

as it is a procurer of the most excellent good that can be, to both parts of a man, bringing abundance both of Temporall and Spirituall Benefits to the exercisers thereof.

I heartily beseech God, that the things thus written may prove to the good of many; and will conclude in the words of S. Peter, exhorting all men to Sobrietic, *1. Pet. 5. Be sober, be vigilant: because your adversarie the devil, as a roaring lion walketh about, seeking whom he may devoure: whom resist, stedfast in the faith.* For Sobrietic is not onely available for the overcoming of the temptations of
K 5 the

210 *The right course, &c.*

the Flesh, to which the
greatest part of the world
are subject; but absolutely
for all other likewise, and
is helpfull to every kinde
of vertue, as is plain and
evident by what we
have formerly in
this Treatise
proved.





A
TREATISE
OF
TEMPERANCE
AND SOBRIETIE:

Written by *Lud. Cornarus*,
Translated into English by
M^r. George Herbert.



Having observed
in my time ma-
ny of my friends,
of excellent wit
and noble dis-
position, overthrown and un-
done by Intemperance; who,
if they had lived, would have
been an ornament to the
world, and a comfort to their
friends:

friends: I thought fit to discover in a short Treatise, that Intemperance was not such an evil, but it might easily be remedied; which I undertake the more willingly, because divers worthy young men have obliged me unto it. For when they saw their parents and kindred snatcht away in the midst of their dayes, and me contrariwise, at the age of eightie and one, strong and lustie; they had a great desire to know the way of my life, and how I came to be so. Wherefore, that I may satisfie their honest desire, and withall help many others, who will take this into consideration, I will declare the causes which moved me to forsake

forſake Intemperance, and live a ſober life, expreſſing alſo the means which I have uſed therein. I ſay therefore, that the infirmities, which did not onely begin, but had already gone farre in me, firſt cauſed me to leave Intemperance, to which I was much addicted: For by it, and my ill conſtitution, (having a molt cold & moiſt ſtomack) I fell into divers diſeaſes, to wit, into the pain of the ſtomack, and often of the ſide, and the beginning of the Gout, with almoſt a continuall fever and thirſt.

From this ill temper there remained little elſe to be expected of me, then that after many troubles and griefs I ſhould

should quickly come to an end; whereas my life seemed as farre from it by Nature, as it was neare it by Intemperance. When therefore I was thus affected from the thirtie fifth yeare of my age to the fourtieth, having tried all remedies fruitlesly, the Physicians told me that yet there was one help for me, if I could constantly pursue it, to wit, *A sober and orderly life*: for this had every way great force for the recovering and preserving of Health, as a disorderly life to the overthrowing of it; as I too wel by experience found. For Temperance preserves even old men and sickly men sound: But Intemperance destroys

stroyes most healthy and flourishing constitutions : For contrarie causes have contrarie effects, and the faults of Nature are often amended by Art, as barren grounds are made fruitfull by good husbandry. They added withall, that unlesse I speedily used that remedy, within a few moneths I should be driven to that exigent, that there would be no help for me, but Death, shortly to be expected.

Upon this, weighing their reasons with my self, and abhorring from so sudden an end, and finding my self continually oppressed with pain and sicknesse, I grew fully perswaded, that all my griefs
arose

arose out of Intemperance: and therefore out of an hope of avoiding death and pain, I resolved to live a temperate life.

Whereupon, being directed by them in the way I ought to hold, I understood, that the food I was to use, was such as belonged to sickly constitutions, and that in a small quantitie. This they had told me before: But I, then not liking that kinde of Diet, followed my Appetite, and did eat meats pleasing to my taste; and, when I felt inward heats, drank delightfull wines, and that in great quantitie, telling my Physicians nothing thereof, as is the custome of sick people. But after

ter I had resolved to follow Temperance and Reason, and saw that it was no hard thing to do so, but the proper duty of man; I so addicted my self to this course of life, that I never went a foot out of the way. Upon this, I found within a few dayes, that I was exceedingly helped, and by continuance thereof, within lesse then one yeare (although it may seem to some incredible) I was perfectly cured of all my infirmities.

Being now found and well, I began to consider the force of Temperance, and to think thus with my self: If *Temperance* had so much power as to bring me health; how much more to preserve it! Wherefore

Wherefore I began to search out most diligently what meats were agreeable unto me, and what disagreeable: And I purposed to try, whether those that pleased my taste brought me commoditie or discommoditie; and whether that Proverb, wherewith Gluttons use to defend themselves, to wit, *That which savours, is good and nourisheth*, be consonant to truth. This upon triall I found most false: for strong and very cool wines pleased my taste best, as also melons, and other fruit; in like manner, raw lettice, fish, pork, sausages, pulse, and cake, and py-crust, and the like: and yet all these I found hurtfull. Therefore

Therefore trusting on experience, I forsook all these kinde of meats and drinks, and chose that wine that fitted my stomach, and in such measure, as easily might be digested: Above all, taking care never to rise with a full stomach, but so as I might well both eat and drink more. By this means, within lesse then a yeare I was not onely freed from all those evils which had so long beset me, and were almost become incurable; but also afterwards I fell not into that yearely disease, whereinto I was wont, when I pleased my Sense & Appetite. Which benefits also still continue, because from the time that I
was

was made whole, I never since departed from my settled course of *Sobrietie*, whose admirable power causeth that the meat and drink that is taken in fit measure, gives true strength to the bodie, all superfluities passing away without difficultie, and no ill humours being ingendred in the body.

Yet with this diet I avoided other hurtfull things also, as too much heat and cold, wearinesse, watching, ill aire, overmuch use of the benefit of marriage. For although the power of health consists most in the proportion of meat and drink, yet these forenamed things have also their force. I preserved
me

me also, asmuch as I could, from hatred and melancolie, and other perturbations of the minde, which have a great power over our constitutions. Yet could I not so avoid all these, but that now and then I fell into them; which gained me this experience, that I perceived, that they had no great power to hurt those bodies, which were kept in good order by a moderate Diet: So that I can truly say, That they who in these two things that enter in at the mouth, keep a fit proportion, shall receive little hurt from other excesses.

This *Galen* confirms, when he sayes, that immoderate heats

heats and colds, and windes
and labours did little hurt
him, because in his meats and
drinks he kept a due modera-
tion; and therefore never
was sick by any of these in-
conveniences, except it were
for one onely day. But mine
own experience confirmeth
this more; as all that know
me, can testifie: For having
endured many heats & colds,
and other like discommodi-
ties of the bodie, and troubles
of the minde, all these did
hurt me little, whereas they
hurt them very much who
live intemperately. For when
my brother and others of my
kindred saw some great
powerfull men pick quarrels
against me, fearing lest I
should

should be overthrown, they were possessed with a deep Melancholie (a thing usuall to disorderly lives) which increased so much in them, that it brought them to a sudden end. But I, whom that matter ought to have affected most, received no inconvenience thereby, because that humour abounded not in me.

Nay, I began to perswade my self, that this suit and contention was raised by the Divine Providence, that I might know what great power a sober and temperate life hath over our bodies and mindes, and that at length I should be a conquerour, as also a little after it came to passe: For in the end I got the victo-

victorie, to my great honour,
and no lesse profit: whereup-
on also I joyed exceedingly;
which excesse of joy neither
could do me any hurt. By
which it is manifest, That
neither melancholie, nor any
other passion can hurt a tem-
perate life.

Moreover I say, That even
bruises and squats, and falls,
which often kill others, can
bring little grief or hurt to
those that are temperate.
This I found by experience,
when I was seventie yeares
old: for riding in a coach in
great haste, it happened that
the coach was overturned,
and then was dragged for a
good space by the fury of
the horses, whereby my head
and

and whole bodie was sore hurt, and also one of my arms and legges put out of joynt. Being carried home, where the Physicians saw in what case I was; they concluded that I would die within three dayes. Nevertheless at a venture two remedies might be used, letting of bloud, and purging, that the store of humours, and inflammation, and fever (which was certainly expected) might be hindred.

But I, considering what an orderly life I had led for many yeares together; which must needs so temper the humours of the bodie, that they could not be much troubled, or make a great concourse, refused both remedies, and one

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ly commanded that my arm
and legge should be set, and
my whole bodie anointed
with oyl: and so without o-
ther remedie or inconveni-
ence I recovered; which
seemed as a miracle to the
Physicians. Whence I con-
clude, That they that live a
temperate life, can receive
little hurt from other incon-
veniences.

But my experience taught
me another thing also, to wit,
That an orderly and regular
life can hardly be altered
without exceeding great
danger.

About foure yeares since,
I was led by the advice of
Physicians, and the daily im-
portunitie of my friends, to
adde

adde something to my usuall
 stint & measure. Divers rea-
 sons they brought, as, that old
 age could not be sustained
 with so little meat and drink;
 which yet needs not onely
 to be sustained, but also to
 gather strength, which could
 not be but by meat & drink.
 On the other side I argued,
 that Nature was contented
 with a little, and that I had
 for many yeares continued
 in good health, with that lit-
 tle measure.; that Custome
 was turned into Nature, and
 therefore it was agreeable to
 reason, that my yeares increa-
 sing, and strength decreasing,
 my stint of meat and drink
 should be diminished, rather
 then increased; that the pa-

tient might be proportionable to the agent, and especially since the power of my stomach every day decreased. To this agreed two Italian Proverbs, the one whereof was, * *He that will eat much, let him eat little*; because by eating little he prolongs his life. The other Proverb was, * *The meat which remaineth, profits more then that which is eaten*. By which is intimated, that the hurt of too much meat is greater, then the commoditie of meat taken in a moderate proportion.

But all these things, could not defend me against their

- im-
- * Mangierà più, chi manco mangia. Ed è contrario, Chi più mangia, manco mangia. Il senso è, Poco vive, chi troppo sparechia.
 - * Fa più pro quel che si lascia sul* tondo, che quel che si mette nel ventre.

importunities. Therefore, to avoid obstinacie, and gratifie my friends, at length I yeeld-
ed, and permitted the quantitie of meat to be increased, yet but two ounces onely. For whereas before the measure of my whole dayes meat, viz. of my bread, and egges, and flesh, and broth, was twelve ounces exactly weighed; I increased it to the quantitie of two ounces more; and the measure of my drink, which before was foureteen ounces, I made now sixteen.

This addition after ten dayes wrought so much upon me, that of a cheerfull and merrie man I became melancholie and cholerick; so that all things were troublesome

to me : neither did I know well, what I did or said. On the twelfth day, a pain of the side took me, which held me two and twentie houres. Upon the neck of it came a terrible fever, which continued thirtie five dayes and nights; although after the fifteenth day it grew lesse and lesse. Besides all this, I could not sleep, no not a quarter of an houre : whereupon all gave me for dead.

Nevertheless, I by the grace of God cured my self, onely with returning to my former course of Diet, although I was now seventie eight yeares old, and my bodie spent with extream lean- nesse, and the season of the
yeare

yeare was winter and most cold aire. And I am confident, that under God nothing help me, but that exact rule which I had so long continued. In all which time I felt no grief, save now and then a little indisposition for a day or two.

For the Temperance of so many yeares spent all ill humours, and suffered not any new of that kinde to arise, neither the good humours to be corrupted, or contract any ill qualitie, as usually happens in old mens bodies, which live without rule. For there is no malignitie of old age in the humours of my bodie, which commonly kills men. And that new one, which I

contracted by breaking my diet, although it was a fore evil, yet had no power to kill me.

By this it may clearely be perceived, how great is the power of order and disorder; whereof the one kept me well for many yeares; the other, though it was but a little excesse, in a few dayes had so soon overthrown me. If the world consist of order, if our corporall life depend on the harmonie of humours and elements, it is no wonder that order should preserve, and disorder destroy. Order makes arts easie, and armies victorious, and retains and confirms kingdomes, cities, and families in peace. Whence I conclude,

clude, That an orderly life is the most sure way & ground of health and long dayes, and the true and onely medicine of many diseases.

Neither can any man denie this, who will narrowly consider it. Hence it comes, that a Physician, when he cometh to visit his patient, prescribes this Physick first, That he use a moderate diet: and when he hath cured him, commends this also to him, if he will live in health. Neither is it to be doubted, but that he shall ever after live free from diseases, if he will keep such a course of life; because this will cut off all causes of diseases, so that he shall need neither Physick nor Physician:

L 5

cian : yea, if he will give his minde to those things which he should, he will prove himself a Physician, and that a very compleat one: For indeed no man can be a perfect Physician to another, but to himself onely. The reason whereof is this, Every one by long experience may know the qualities of his own nature, and what hidden properties it hath, what meat and drink agrees best with it: which things in others cannot be known without such observation, as is not easily to be made upon others; especially since there is a greater diversitie of tempers, then of faces. Who would beleve that old wine should

should hurt my stomach, and new should help it; or that cinnamon should heat me more then pepper? What Physician could have discovered these hidden qualities to me, if I had not found them out by long experience? Wherefore one to another cannot be a perfect Physician. Whereupon I conclude, since none can have a better Physician then himself, nor better Physick then a Temperate Life; Temperance by all means is to be embraced.

Neverthelesse, I denie not but that Physicians are necessarie, and greatly to be esteemed for the knowing & curing of diseases, into which they often fall, who live disorder-

orderly : For if a friend who visits thee in thy sicknesse, and onely comforts and consoles, doth perform an acceptable thing to thee ; how much more dearely should a Physician be esteemed , who not onely as a friend doth visit thee, but help thee !

But that a man may preserve himself in health , I advise, that instead of a Physician a regular life is to be embraced, which, as is manifest by experience, is a naturall Physick most agreeable to us , and also doth preserve even ill tempers in good health, and procure that they prolong their life even to a hundred yeares and more, and that at length they shut up
their

their dayes like a Lamp, onely by a pure consumption of the radicall moisture, without grief or perturbation of humours. Many have thought that this could be done by *Aurum potable*, or the *Philosophers stone*, sought of many, and found of few. But surely there is no such matter, if Temperance be wanting.

But sensuall men (as most are) desiring to satisfie their Appetite, and pamper their belly, although they see themselves ill handled by their intemperance, yet shunne a sober life: because they say, It is better to please the Appetite (though they live ten yeares lesse then otherwise they should do) then

then alwayes to live under bit and bridle. But they consider not, of how great moment ten yeares are in mature age, wherein wisdom and all kinde of vertues is most vigorous; which, but in that age, can hardly be perfected. And that I may say nothing of other things, are not almost all the learned books that we have, written by their Authors in that age, and those ten yeares, which they set at naught in regard of their belly?

Besides, these Belly-gods say, that an orderly life is so hard a thing that it cannot be kept. To this I answer, that *Galen* kept it, and held it for the best *Physick*: so did *Plato* also,

also, and *Isocrates*, and *Tullie*,
and many others of the An-
cient; and in our age, *Paul the*
third, and *Cardinal Bembo*,
who therefore lived so long;
and among our Dukes, *Lau-*
dus, and *Donatus*, and many
others of inferiour condi-
tion, not onely in the citie,
but also in villages and ham-
lets.

Wherefore since many
have observed a regular life,
both of old times and later
yeares, it is no such thing
which may not be performed;
especially since in observing
it, there needs not many and
curious things, but onely that
a man should begin and by
little and little accustome
himself unto it.

Neither

Neither doth it hinder, that *Plato* sayes, That they who are employed in the common wealth, cannot live regularly, because they must often endure heats, and colds, and windes, and showers, and divers labours, which suit not with an orderly life: For I answer, That those inconveniences are of no great moment (as I shewed before) if a man be temperate in meat and drink; which is both easie for common-weals-men, and very convenient, both that they may preserve themselves from diseases, which hinder publick employment; as also that their minde, in all things wherein they deal, may be more lively and vigorous.

But

But some may say, He which lives a regular life, eating alwayes light meats, and in a little quantitie, what diet shall he use in diseases, which being in health he hath anticipated? I answer first; Nature, which endeavours to preserve a man as much as she can, teacheth us how to govern our selves in sicknesse: For suddenly it takes away our appetite, so that we can eat but a very little, wherewith she is very well contented: So that a sick man, whether he hath lived heretofore orderly or disorderly, when he is sick, ought not to eat, but such meats as are agreeable to his disease, and that in much smaller quantitie

quantitie then when he was well. For if he should keep his former proportion, Nature, which is already burdened with a disease, would be wholly oppressed. Secondly, I answer better, That he which lives a temperate life, cannot fall into diseases, and but very seldome into indispositions; Because Temperance takes away the causes of diseases: and the cause being taken away, there is no place for the effect.

Wherefore since an orderly life is so profitable, so vertuous, so decent, and so holy, it is worthy by all means to be embraced; especially since it is easie and most agreeable to the nature of Man. No man
that

that followes it, is bound to
eat and drink so little as I: No
man is forbidden to eat fruit
or fish, which I eat not: For
I eat little, because a little
sufficeth my weak stomach:
and I abstain from fruit, and
fish, and the like, because
they hurt me. But they who
finde benefit in these meats,
may, yea ought to use them:
yet all must take heed, lest
they take a greater quantitie
of any meat or drink (though
most agreeable to them) then
their stomach can easily di-
gest: So that he which is of-
fended with no kinde of meat
and drink, hath the *quantitie*,
and not the *qualitie* for his
rule, which is very easie to be
observed.

Let no man here object unto me, That there are many, who, though they live disorderly, yet continue in health to their lives end: Because since this is at the best but uncertain, dangerous, and very rare, the presuming upon it ought not to leade us to a disorderly life.

It is not the part of a wise man, to expose himself to so many dangers of diseases and death, onely upon a hope of an happie issue, which yet befalls very few. An old man of an ill constitution, but living orderly, is more sure of life, then the most strong young man who lives disorderly.

But some, too much given
to

to Appetite, object, That a long life is no such desirable thing, because that after one is once sixtie five yeares old, all the time we live after, is rather death then life. But these erre greatly, as I will shew by my self, recounting the delights and pleasures in this age of eighty three, which now I take, and which are such, as that men generally account me happie.

I am continually in health, and I am so nimble, that I can easily get on horseback without the advantage of the ground, and sometimes I go up high stairs and hills on foot. Then, I am ever cheerful, merrie, & well-contented, free from all troubles and trouble-

troublesome thoughts ; in whose place , joy and peace have taken up their standing in my heart. I am not wearie of life , which I passe with great delight. I conferre often with worthie men, excelling in wit , learning, behaviour, and other vertues. When I cannot have their companie, I give my self to the reading of some learned book, and afterwards to writing; making it my aim in all things, how I may help others to the furthest of my power.

All these things I do at my ease, and at fit seasons, and in mine own houses; which, besides that they are in the fairest place of this learned Citie of *Padua*, are very beauti-
full

full and convenient above most in this age, being so built by me according to the rules of Architecture, that they are cool in summer, and warm in winter.

- I enjoy also my gardens, and those divers, parted with rills of running water, which truly is very delightfull. Some times of the yeare I enjoy the pleasure of the *Euganean* hills, where also I have fountains and gardens, and a very convenient house. At other times, I repair to a village of mine, seated in the valley; which is therefore very pleasant, because many wayes thither are so ordered, that they all meet and end in a fair plot of ground; in the midst

midst whereof is a Church
suitable to the condition of
the place. This place is wash-
ed with the river *Brenta*; on
both sides whereof are great
and fruitfull fields, well ma-
nured and adorned with ma-
ny habitations. In former
time it was not so, because
the place was moorish and
unhealthy, fitter for beasts
then men. But I drained the
ground, and made the aire
good: Whereupon men flockt
thither, and built houses with
happy successe. By this means
the place is come to that per-
fection we now see it is: So
that I can truly say, That I
have both given God a Tem-
ple, and men to worship him
in it: The memorie where-
of

of is exceeding delightfull to me.

Sometimes I ride to some of the neighbour-cities, that I may enjoy the sight and communication of my friends, as also of excellent Artificers in *Architecture*, *painting*, *stone-cutting*, *musick*, and *husbandrie*, whereof in this age there is great plentie. I view their pieces, I compare them with those of Antiquitie; and ever I learn somewhat which is worthy of my knowledge: I survey *palaces*, *gardens*, and *antiquities*, *publick fabricks*, *temples*, and *fortifications*: neither omit I any thing that may either teach, or delight me. I am much pleased also in my travells, with the beauty

M ty

ty of situation. Neither is this my pleasure made lesse by the decaying dulnesse of my senses, which are all in their perfect vigour, but especially my Taste; so that any simple fare is more favourie to me now, then heretofore, when I was given to disorder and all the delights that could be.

To change my bed, troubles me not; I sleep well and quietly any where, and my dreams are fair and pleasant. But this chiefly delights me, that my advice hath taken effect in the reducing of many rude and untoiled places in my countrey, to cultivation and good husbandrie. I was one of those that was deputed for the managing of
that

that work, and abode in those fenny places two whole moneths in the heat of summer (which in *Italie* is very great) receiving not any hurt or inconvenience thereby: So great is the power and efficacie of that *Temperance* which ever accompanied me.

These are the delights and solaces of my old age, which is altogether to be preferred before others youth: Because that by *Temperance* and the *Grace of God* I feel not those perturbations of bodie and minde, wherewith infinite both young and old are afflicted.

Moreover, by this also, in what estate I am, may be discovered, because at these

yeares (*viz* 83) I have made a most pleasant comedie, full of honest wit and merriment: which kinde of Poems useth to be the childe of Youth, which it most suits withall for variety and pleasantnesse; as a Tragedie with old Age, by reason of the sad events which it contains. And if a *Greek Poet* of old was praised, that at the age of 73 yeares he writ a Tragedie; why should I be accounted lesse happie, or lesse my self, who being ten yeares older have made a Comedie?

Now lest there should be any delight wanting to my old age, I daily behold a kinde of immortalitie in the succession of my posteritie.

For

For when I come home, I finde eleven grand-children of mine, all the sonnes of one father and mother, all in perfect health; all, as farre as I can conjecture, very apt and well given both for learning and behaviour. I am delighted with their musick and fashion, and I my self also sing often; because I have now a clearer voice, then ever I had in my life.

By which it is evident, That the life which I live at this age, is not a dead, dumpish, and sowre life; but cheerful, lively, and pleasant. Neither, if I had my wish, would I change age and constitution with them who follow their youthfull appetites, al-

though they be of a most strong temper : Because such are daily exposed to a thousand dangers and deaths, as daily experience sheweth, and I also, when I was a young man, too well found. I know how inconsiderate that age is, and, though subject to death, yet continually afraid of it : For death to all young men is a terrible thing, as also to those that live in sinne, and follow their appetites : whereas I by the experience of so many yeares have learned to give way to Reason: whence it seems to me, not onely a shamefull thing to fear that which cannot be avoided; but also I hope, when I shall

shall come to that point, I shall finde no little comfort in the favour of Jesus Christ. Yet I am sure, that my end is farre from me: for I know that (setting casualties aside) I shall not die but by a pure resolution: because that by the regularitie of my life I have shut out death all other wayes. And that is a fair and desirable death, which Nature brings by way of resolution.

Since therefore a temperate life is so happie and pleasant a thing; what remains, but that I should wish all who have the care of themselves, to embrace it with open arms?

Many things more might
M 4 be

46 *Cornaro's Treatise, &c.*

be said in commendation
hereof; but lest in any
thing I forsake that *Tem-
perance* which I have
found so good, I
here make
an end.




A

DISCOURSE TRANSLATED OUT OF ITALIAN,

*That a Spare Diet is better
then a Splendid and
Sumptuous.*

A PARADOX.

 Verily beleeve,
however I have
titled this opini-
on, yet it will by
no means be allowed for a
Paradox by a number of
those, whose judgement
ought to bear the greatest
 sway. And, to speak freely, it
M 5 would

would seem to me very uncouth, that any man that makes profession of more understanding then a beast, should open his mouth to the contrary, or make any scruple at all of readily subscribing to the truth and evidence of this Position, *That a frugall and simple Diet is much better then a full and daintie.*

Tell me, you that seem to demurre on the businesse, whether a sober and austere diet serves not without further help to chase away that racking humour of the Gout, which by all other helps that can be used, scarce receives any mitigation at all; but, do what can be done, lies tormenting the bodie, till it have

have spent it self. Tell me whether this holy Medicine serve not to the driving away of Head-ach, to the cure of Dizzinesse, to the stopping of Rheums, to the stay of Fluxes, to the getting away of loathsome Itches, to the freedome from dishonest Belchings, to the prevention of Agues, and, in a word, to the clearing and draining of all ill Humours whatsoever in the bodie.

Nor do the benefits thereof stay onely in the Bodie, but ascend likewise to the perfecting of the Soul it self: for how manifest is it, That through a sober and strict diet, the Minde and all the faculties thereof become waking,

king, quick, and cheerfull!
How is the Wit sharpened,
the Understanding solidated,
the Affections tempered, and,
in a word, the whole soul and
spirit of a man freed from en-
cumbrances, and made apt
and expedite for the appre-
hension of wisdom, and the
embracement of vertue!

The Ancient Sages were
(I am sure) of this opinion:
and *Plato* in particular made
notable remonstrance of it;
when upon his coming into
Sicilie from *Athens*, he did so
bitterly condemne the *Syra-
cusan* Tables, which being
furnished with precious and
daintie cates, provoking sau-
ces, & rich wines, sent away
their guests twice a day full of
good

good cheare. But what wouldst thou have said, Oh *Plato*, if thou hadst perhaps light upon such as we Christians now adayes are; amongst whom, he that eats but two good meals a day (as we term them) boasts himself, and is applauded by others for a person of great Temperance and singular good diet?

Undoubtedly, our extravagancie in this matter (having added *Prologues* of Breakfasts, *Interludes* of Banquets, and *Epilogues* of Rere-suppers to the *Comedie*) would have caused thee to turn thy divine Eloquence to the praise of those *Syracusians* Gluttons, which, in respect
of

of our usages and customes,
might seem great Masters of
Temperance.

Nay, very *Epicurus* himself, however (he may thank *Tullies* slanders) his name is become in this regard so infamous, yet placed his chief delight this way in no greater dainties then Savourie Herbs, and Fresh Cheese.

But I would fain once understand from these Belly-gods, that seem born onely to waste good meat, what the reason may be, That now a-dayes the store of victuals is so much abated, and the price enhaunsed of that it was in time of old; when yet the world appeares to have been then much fuller of people

ple then it now is. Undoubtedly, That scarcitie and deernesse, under which we labour, can proceed from nothing but our excessive Gluttonie, which devoures things faster then Nature can bring them forth. And that plentie and cheapnesse, which crowned their happie dayes, was maintained and kept on foot chiefly through the good husbandrie of that *frugall and simple Diet* which they used.

S. *Hierome*, writing of the course of life held by those good Fathers that retired themselves into the deserts of *Egypt*, the better to serve God, tells us, That they were so enamoured of Spare and Simple

Simple Diet, that they censured it in themselves for a kinde of Riot, to feed on any thing that was drest with Fire. The same in every point doth *Cassian* report, in his Relations of the Holy *Monks* and *Hermites* of his time.

I finde in Ancient Physicians, that the inhabitants of the old world were such strict followers of *Sobrietie*, that they kept themselves precisely to Bread in the morning; and at night they made their Supper of Flesh onely, without addition of Sauces, or any first or second courses. And by this means it came to passe, that they lived so long and in continuall health, without so much as
once

once hearing the names of those many grievous infirmities, that now adayes vex mankinde.

What think you might be the cause, that the *Romanes*, the *Arcadians*, and the *Portugals* passed so many hundred of yeares, without having any acquaintance at all with Physick or Physicians? Surely nothing else but their sober spare Diet; which, when all is done, we are oft times constrained to undergo, and ever indeed directed and advised unto, by those who really practise this Divine Science of Physick, for the recoverie and conservation of their patients health, and not covetously for their own gain.

I reade in approved Histories, that *Ptolomie*, upon some occasion or other out-riding his followers in *Egypt*, was so pressed with hunger, that he was fain to call in at a poore mans cottage, who brought him a piece of Rie-bread; which when he had eaten, he took a solemne oath, That he never in all his life had tasted better, nor more pleasing meat: And from that day forward, he set light by all the costly sorts of bread, which he had been formerly accustomed unto.

The *Thracian* women, that they might bear healthfull, strong, and hardie children, ate nothing but Milk & Nettles. And the greatest dainties

ties that the *Lacedemonians* had amongst them, was a certain kinde of black Pottage, that looked no better then melted pitch, and could not by computation stand in above three half pence a gallon at the most.

The *Persians*, that in their time were the best disciplined people on the earth, ate a little * *Nasturtium* with their bread; and that was all the victuals that this brave Nation used, when they made conquest of the world.

*. Cresses, or wilde Mint.

Artaxerxes, the brother of *Cyrus*, being overthrown in battell, was constrained in his flight to sit down with drie Figges and Barley bread; which

which upon proof he found so good, as he seriously lamented his misfortune, in having (through the continuall cloying of artificiall dainties, wherewith he had been bred up) been so long time a stranger to that great pleasure and delight, which naturall and simple food yeelds, when it meets with true hunger.

True it is, Our belly is a troublesome Creditour, and oft times shamelessly exacts more then its due: but undoubtedly, if we were not partiall, and corrupted by the allurements of that base content which dainties promise, we might easily quiet the grudgings and murmurings thereof.

It's

It's not the Belly (I wis)
which would rest well
enough apayed with that
which is at hand; but the sa-
tisfaction of our capricious
Phansies, that makes us wear
out our selves, and wearie all
the world besides with un-
cessant travell in the sear-
ch of Rarities, and in the com-
pounding of new Delicacies.
If we were but half as wise
as we ought to be, there need
none of all this ado that we
make, about this and that
kinde of Manchēt, Dutch-
bread, and French-bread: and
I know not what new inven-
tions are brought on foot, to
make more businesse in the
world; whereas with much
lesse cost and trouble we
might

might be much better served with that which growes at home, and is to be found ready in every thatcht cottage. That which is most our own, and that which we therefore perhaps (fools as we be) most contemne in this kinde, *Barley bread* I mean, is by all the old Physicians warranted for a most sound and healthfull food: He that eats daily of it, say they, shall undoubtedly never be troubled with the Gout in the feet.

Shew me such a vertue in any of these new inventions, and I'll yeeld there were some reason perhaps in making use of them, if they might with ease and quiet be procured. But to buy them
at

at the price of so much pains, time, and hazard as they cost us, were undoubtedly too much, although they brought as much benefit as they do prejudice.

Consider well (I pray) whether it be not a thing to make a wise man runne beside himself, to see such a ransacking of all the Elements by *Fishers*, and *Fowlers*, and *Hunters*; such a turmoyling of the world by *Cooks*, and *Comfit-makers*, and *Tavern-keepers*, and a numberlesse many of such needlesse occupations; such a hazarding of mens lives on Sea and Land, by heat and cold, and a thousand other dangers and difficulties: and all for-
footh

footh in procuring dainties
for the satisfaction of a gree-
die Maw, and senslesse Belly,
that within a very short
while after must of necessitie
make a banquet of it self to
worms.

What an endlesse maze of
errour, what an intolerable
hell of torments and afflicti-
ons hath this wicked *Glutto-
nie* brought the world unto !
And yet, wretched men that
we are, we have no minde to
get out of it ; but like silly
Animals led by the chaps,
go on all day long ; digging
our Graves with our Teeth,
till at last we bring the Earth
over our heads much before
we otherwise need to have
done:

And

And yet there was a certain odde fellow once in the world (I would there were not too many of the same minde now adayes!) *Philoxenus* by name, that seriously wisht he might have a swallow as long and as large as the Cranes, the better to enjoy the full relish of his licorish morsells. Long after him, I reade of another of the same fraternitie, *Apitius*, I trow, that set all his happinesse in good cheare: but little credit (I am sure) he hath got by the means; no more then *Maximinus*, for all he was an Emperour, by his using every meal to stuffe into his paunch thirty pounds of flesh, beside bread and
N wine

wine to boot. But *Geta* deserves in my opinion the Monarchie of *Gluttons*, as he had of the *Romanes*: His feasts went alwayes according to the letters of the Alphabet: as when *P*'s turn came, he would have *Plovers*, and *Partridges*, and *Peacocks*, and the like; and so in all the rest, his table was alwayes furnished with meats whose names began with one and the same letter.

But what do I raking up this carrion? Let them rot in their corruption, and lie more covered over with Infamie then with Earth. Onely, to give the world notice who have been the great Masters of this worthie Science of
filling

filling the belly and following good cheare, I have been enforced to make this remembrance of some of their goodly opinions and pranks. Which let who so will be their partner in: for my part, I solemnely avow, that I finde no greater miserie then to *viētually* the Camp (as the Proverb is) cramming in lustily over night, and to be bound next morning to rise early, and to go about serious businesse.

Oh what a piece of Purgatorie is it, to feel within a mans self those *Qualmes*, those *Gripings*, those *Swimmings*, and those *Flushing heats*, that follow upon over-eating! And what a shame

(if our foreheads were not of brasſe, and our friends before whom we act them, infected with the ſame diſeaſe) would it be, to ſtand yawning, ſtretching, and perbreaking the crudities of the former dayes ſurfet !

On the contrarie, what a happineſſe do I prove, when after a ſober pittance I finde ſound and quiet ſleep all night long, and at peep of day get up as freſh as the morning it ſelf, full of vigour and activitie both in Minde and Bodie, for all manner of affairs ! Let who will take his pleaſure in the fulneſſe of delicates : I deſire my part may be in this happie enjoyment of my ſelf, although it ſhould

should be with the abatement of much more content then any dainties can afford.

When I was last at *Messina*, my Lord *Antonie Doria* told me, that he was acquainted in *Spain* with an old man, who had lived above a hundred yeares. One day having invited him home and entertained him sumptuously, as his Lordships manner is, the good old man instead of thanks told him, *My Lord, had I been accustomed to these kinde of meals in my youth, I had never come to this age which you see, nor been able to preserve that health and strength both of Minde and Bodie, which you*
N 3 *make*

make shew so much to admire in me.

See now ! here's a proof even in our Age, That the length and happinesse of mens lives in the old world was chiefly caused by the means of Blessed *Temperance*.

But what need more words in a matter as evident as the Sunne at noon-day, to all but those whose Brains are sunk down into the *Quagmire* of their Bellies ? Ile make an end with that which cannot be denied, nor deluded, nor resisted ; so plain is the truth , and so great is the authoritie of the Argument ; and this it is : Peruse all Histories of what ever times and people, and you shall al-
wayes

wayes finde the haters of a Sober Life and Spare Diet to have been sworn enemies against vertue and goodnesse: Witnesse *Claudius, Caligula, Heliogabalus, Clodius* the Tragedian, *Vitellius, Verus, Tiberius*, and the like: And on the contrarie, the friends and followers of Sobriety and Frugality, to have been men of divine spirits; and most heroicall performances for the benefit of mankind; Such as were *Augustus, Alexander Severus, Paulus Æmilius, Epaminondas, Socrates*, and all the rest who are registred for excellent in the lists of Princes, Souldiers, and Philosophers.

A spare diet then is better

N 4

then

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A spare diet then is better

N 4

then

then a splendid and sumptuous, let the *Sardanapaluses* of our age prattle what they list. Nature, and Reason, and Experience, and the Example of all vertuous persons prove it to be so. He that goes about to perswade me otherwise, shall lose his labour, though he had his tongue and brain furnished with all the Sophistrie and Eloquence, that ever *Greece* and *Italic* could joyntly have afforded.

F I N I S.



